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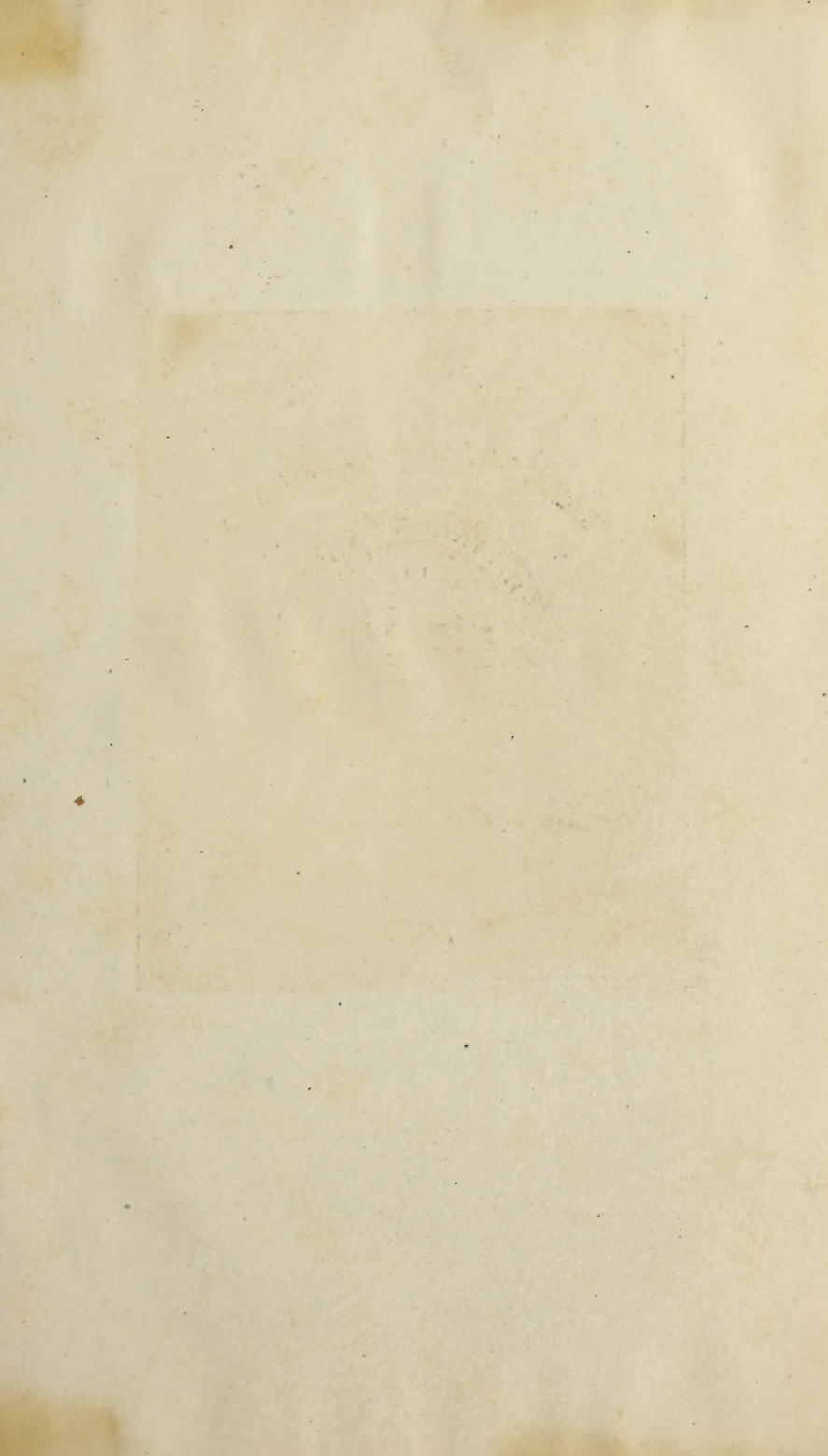
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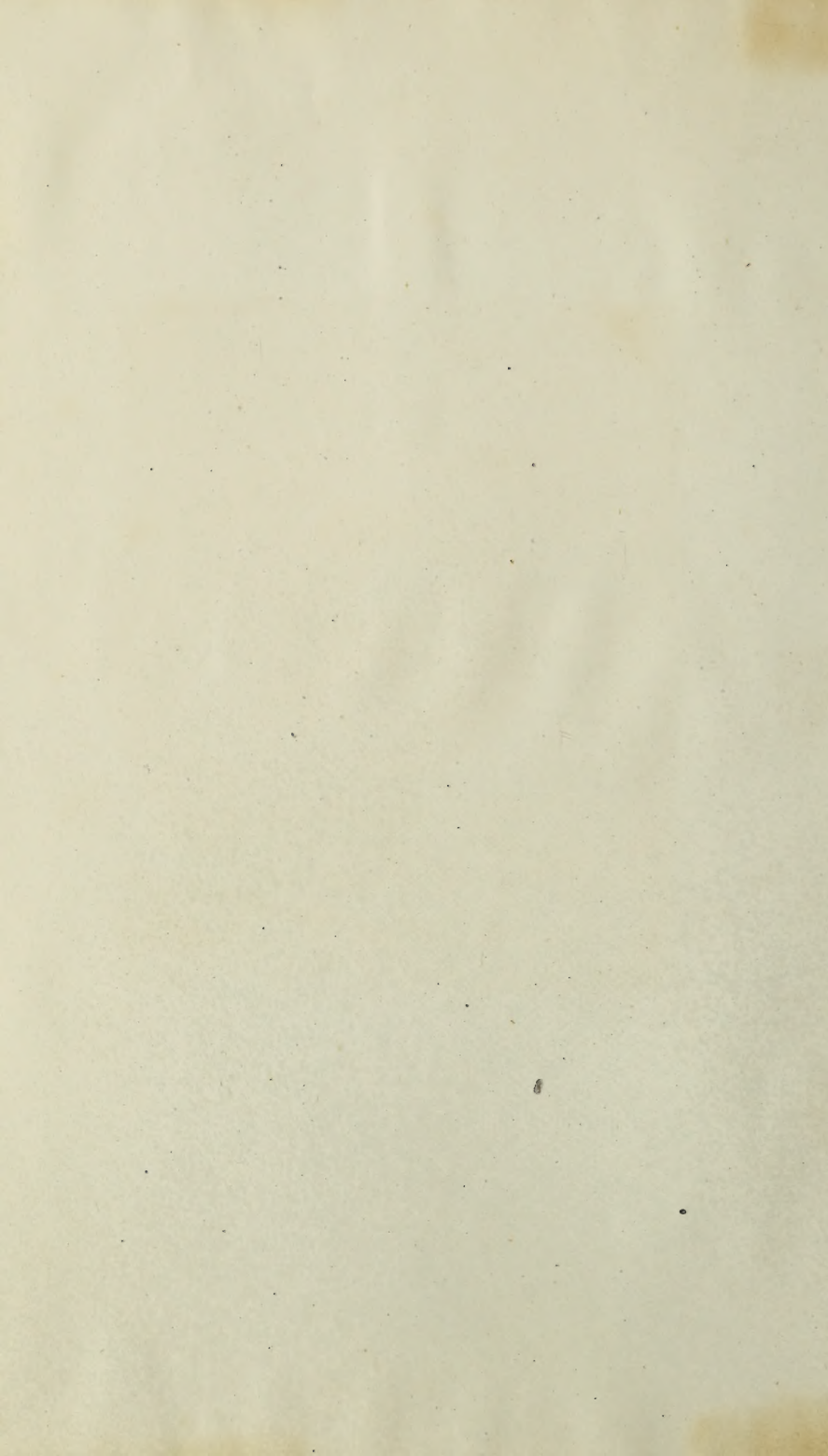
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AMERICAN ANNALS
OF THE
DEAF AND DUMB,

EDITED BY
SAMUEL PORTER,

UNDER THE DIRECTION OF
W. W. TURNER, OF CONNECTICUT, H. P. PEET, OF NEW YORK,
J. S. BROWN, OF LOUISIANA,
EXECUTIVE COMMITTEE.

VOL. VII.

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AMERICAN ANNALS
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DEAF AND DUMB.

VOL. VII., NO. I.

OCTOBER, 1854.

THE NECESSITY OF METHODICAL SIGNS CONSIDERED.

FURTHER EXPERIMENTS.

BY JOHN R. BURNET.

THERE is, perhaps, no topic pertaining to the instruction of the deaf and dumb, on which there is a wider diversity of opinion, than on the use of methodical signs. Mr. Jacobs thinks them indispensable; others admit them to be somewhat useful; others again reject them as useless or worse.

To cite authorities: the successors in the Institution at Paris, of De l'Epée and Sicard, with whom this system of signs originated, have formally discarded and denounced them. In this country, where their use was once universal, or nearly so, they have been disused wholly in some schools, partially in others, and in some cases, after being denounced, again taken into partial favor. Mr. Stone thinks that they "should be dispensed with, or but sparingly used in a system of deaf-mute instruction;"* and Mr. Rae pronounces Sicard's system of methodical signs, "a complete piece of charlatanry from beginning to end."† Judging, however, from the pro-

* Proceedings, Second Convention, p. 92.

† Proceedings, Third Convention, p. 167.

ceedings of the second and third conventions, the prevailing opinion among the more experienced American teachers is, that these signs are useful, at least to some extent, and in the earlier lessons.

But when Mr. Jacobs goes to the extent of denying that deaf mutes can attach their ideas to words not representing sensible objects, except by the intermediation of signs; then, so far as I have observed, he stands, at this stage of the world's progress, nearly or quite alone, and I think I can show, is palpably contradicted by facts.

This doctrine that ideas can not be directly attached to written words, is indeed an old one. Heinicke maintained it. But he held, as well, that ideas beyond the visible, material world could not be directly attached to gestures, methodical or other, and probably both branches of his opinion had the same foundation: that is, observing that men, in general, attached all ideas of a certain elevation and complexity to articulate words and to them only, he concluded that spoken words had a peculiar prerogative to serve as the direct objects and instruments of thought; a principle which, carried out to its legitimate conclusions, would deny the possibility of instructing the deaf and dumb at all, since there is no means known, of making them acquainted with *spoken* words; the most which even the teacher of articulation can make sensible to them, being the motions and contacts of the organs of speech.

De l'Epée maintained, against Heinicke, that the forms of written words, which the latter had likened to confused heaps of flies or spiders' legs, could be distinctly contemplated in the mind with the eyes shut. Hence it followed that deaf mutes could remember and repeat words, without knowing anything whatever of articulation. I am not sure whether De l'Epée did or did not hold that ideas could be directly attached to written words. It is my impression that he considered this possible, but difficult, and it is certain that he proposed his system of methodic signs as "an intermediary between the thought and the written word."* Mr.

* Degerando, Des Sourds-Muets, I., 488, 489.

Jacobs therefore, will find himself supported by the authority of this father of the art of deaf-mute instruction.

This idea, however, that methodical signs, or any signs whatever, were *necessary* to stand between written words and ideas, has long since been exploded in France. Degerando, in 1827,* after proposing to consider the question whether the interposition of methodic signs between the ideas of the mind and the words of our languages is necessary to give to a deaf mute the intelligence of our languages?" remarks, "One might be astonished that we here propose this question, were it not a fact that some few of the partisans of methodic signs had announced their interposition as a condition rigorously indispensable."

Surely if methodical signs are as *necessary* as Mr. Jacobs, after those elder partisans of them, maintains, some of the ablest and most successful teachers of the deaf and dumb, both in France and America, to say nothing of other countries, could not have dispensed with them altogether.

I will not follow Degerando in his long train of reasoning to prove the negative of the above stated proposition, but will take the shorter method of appealing to facts.†

Every reader of the ANNALS will recollect that Laura Bridgman uses words, (in the forms of the manual alphabet,) not only in all her communications with others, but in her private meditations, and even in her dreams. It is stated that a deaf-mute son of Mr. Recoing in France, educated like Laura by means of writing and dactylogy, (the former, however, in his case, made the original and not the second form of words,) was accustomed to employ in his private meditations the signs for ideas furnished by the written forms of words; and these forms were present to his mind even in his dreams.‡

Mr. Jacobs, however, may reply to these and similar

* Degerando, Des Sourds-Muets, II., 477.

† For a philosophical argument on this point, see the Twenty-Second N. Y. Report.

‡ See the Twenty-Second N. Y. Report, p. 38.

statements, that he dare not deny that this power of attaching ideas directly to words, written or spelled on the fingers, "may be abstractly possible in a few instances." His difficulty is to conceive that "such an association as that between a written word and the signs by which it has been explained and understood, can be ever laid aside;" or that "as a general thing," the deaf mute can "acquire the unnatural and almost miraculous power of thinking in written words alone, altogether dissociated from signs, natural or methodical." His idea probably is, that where deaf mutes have been, in a few exceptional cases, taught languages without the aid of signs, (beyond the few simple and natural gestures necessary in the beginning,) then they *may* attain the "unnatural and almost miraculous power of thinking in written" (or manually spelled) "words alone." But he holds that where the meanings of words and sentences have been taught them by means of signs, these signs "will come into the mind with the written word; such an association is indelible."

I doubt whether the association is indelible,* for facts and reasons which I shall presently adduce. If it were, it would not follow that the other part of Mr. Jacobs' theory is correct, that such an association is *necessary* to enable the deaf mute to understand and use correctly words representing even abstract ideas. The teacher can, and many teachers *do*, avoid forming any such associations, beyond those cases where the pupil already possesses a colloquial sign for the same idea. As to the power of thinking in written words being an "unnatural power," I conceive it is no more *unnatural* than would be the power or habit of thinking in methodic signs. "The deaf and dumb think by signs or images, between which and the forms of words there is no correspondence," says Mr. Turner, quoted by Mr. Jacobs as authority; and there is no greater correspondence in the order of their trains of ideas and the order of words,

* I mean *indelible* in the senses Mr. Jacobs seems to intend, viz., that the deaf mute can not see and recognize the word without recalling the sign.

than between the individual signs and words. Does Mr. Jacobs know any deaf mutes who habitually think in methodical signs? I certainly never knew any such cases; and as the universal testimony of teachers is, that they never use these signs colloquially among themselves, conversing with each other either by natural signs in their natural order, or when well instructed, by words, I doubt if such cases are any more common than cases of deaf mutes who think habitually in words.

This is an important point. If it is more natural for deaf mutes to think in methodic signs, following the order and imitating the inflections of words, than in the words themselves, then there may be advantages in the use of such signs. And if further, the pupils of our institutions could be induced to use *habitually* methodic signs among themselves, it can not be doubted that the advantage would be considerable. In this case, they would become familiarized with the syntax of our language, in the same way in which speaking children are, by daily use; and the younger pupils might be expected to learn much of the correct forms of the language from the elder; thus reducing their instruction to little more than the cultivation of the memory. If they can remember the words and inflections corresponding to each sign, the *order* of words, hitherto the greatest difficulty, should cease to be one where methodical signs have become colloquial.

But since the best masters of methodic signs have never been able to bring them into colloquial use among their pupils, there must be some principle of repugnance, some antagonism in the mental habits of the deaf and dumb and in the genius of their native language, which opposes this attempt to make a language of one set of elements conform in syntax to a language of a totally diverse set of elements. The ideas of the deaf and dumb will not follow the order of methodical signs more readily than they will follow directly the order of words, and I seriously doubt if the very composition of methodic signs, founded on signs taken from the pupil's colloquial language, but mixed with others which are useless and unintelligible in that language, and the whole

placed in an *unnatural* order, (for so it is to him,) will not tend to induce a confusion of ideas, and to make any complex sentence more unintelligible to the deaf mute than if he had been taught to look only to the written words themselves, aided by a paraphrase, when necessary, in natural (*i. e.* colloquial) signs.

Take the case of a lad learning Latin. He may no doubt be aided at first by translations following, as nearly as the difference of idiom and syntax will permit, the order of the Latin words; more especially if, for his first lessons, Latin sentences are chosen that do not differ greatly in structure from the English. But would any one think it necessary or even advisable to frame for the use of the scholar, a new language composed of English roots, with terminations to ape the Latin, and placed in the order of the Latin words? *e. g.*

Arma manum and singo, who firstus from shovis.

Would an English lad find it easier to learn to think and compose in such a 'jargon' than in the Latin words themselves? It appears to me that this would be a precisely parallel case.

But Mr. Jacobs "can not see how the deaf mute can dismiss the significant sign by which he received the meaning" of a word. Can he see how an English boy, who has received the meaning of the Latin words, *Pater dedit mihi librum*, by the English words, *Father gave me a book*, can ever come to read over or think over the Latin words without repeating or thinking over the English ones? For a long time, no doubt, he will think over the English words when he sees the Latin. But when the Latin becomes familiar, he will read it over and understand it without repeating to himself the English. It is this case of association between corresponding words in different languages, not as Mr. Jacobs supposes, the case of the association between the spoken and the written words of the same language, that should be cited in illustration of the association in the minds of the deaf and dumb between words and signs.

I apprehend that nothing but the preoccupation of his mind

could have caused Mr. Jacobs,—while admitting so freely that deaf mutes *can*, and every day *do* recollect and repeat words without associating them with any signs whatever,—to deny the natural and obvious influence from this fact, that there is no such necessary and indelible association between written words and signs, for the deaf and dumb, as there is between written words and spoken words, for those who hear. Did he ever know a speaking child commit to memory and write out without a copy before him, a sentence or even a word in an alphabet, the sounds of which were wholly unknown to him? He might, no doubt, by diligent mental application, acquire, as the deaf and dumb do, the ability to do this; but would not he in that case acquire the ability, as well, to attach his ideas directly to such written words? They would be to him arbitrary characters, like the Chinese, and we are told that the learned men of China have characters which they can not explain by spoken words, and can in oral communications only represent them by circumlocutions or paraphrases, or trace their outlines in the air.

I apprehend, therefore, that it is full as difficult for a speaking child to remember and repeat a written word, without having in mind its corresponding articulation, as to attach ideas directly to such a written word; and since no one for a moment doubts that a deaf mute can remember and repeat words without associating them with signs, the case of the speaking child is no proof that the deaf mute can not attach ideas directly to such words.

I admit that deaf mutes rarely acquire the ability to think exclusively in words. Many of them I *know*, (and I appeal to all conversant with educated mutes for the correctness of this statement,) admit a number of single words and phrases in their habitual trains of thought; but the old natural signs and gestures remain, in most cases, the ground-work and connection, and it may be added that the fewer signs they have, the more words they will thus incorporate in their medium of thought and communication.

This is a point that perhaps needs some illustration. Suppose a Frenchman learning to read English. He at first

only understands it by substituting, mentally at least, the French word or phrase for each English one successively. Hence he reads, as half-educated deaf mutes do, slowly and with imperfect appreciation of the meaning. After sufficient practice he will read English fluently, without any such process of mental translation. Still he may not be able to speak or write, much less *think* in English. But let him live where he every day hears English spoken, or reads English, and where he seldom or never hears a French sentence or sees a French book, and he will find, as the English words and idioms become familiar to him, they will get mixed up in his private meditations, more and more with the French; and at last, if his mental habits are still plastic, and his exclusion from French society continued for a considerable number of years; he will end by thinking habitually in pure English.

Now I hold that just this process, is going on, more slowly perhaps, but under like conditions, as surely, in the case of every deaf mute who, leaving school with a fair knowledge of written language, henceforth associates chiefly with persons who converse with him by writing or the manual alphabet. At first the deaf mute understands the meaning of words only by substituting signs, at least, for each principal word; but as he becomes more familiar with language, he will be able to read without such a substitution, provided the words and phrases are familiar, and will gradually admit a number of words for which he has no simple and convenient signs, both into his colloquial dialect, and into his private meditations. At this point, most deaf mutes stop, not from the impossibility of thinking in words, *but from the tediousness of using words in social intercourse.* This tediousness restricts them greatly in that *practice* which alone enables one to become familiar with a foreign language, and causes most educated deaf mutes to form with their daily associates, a mixed dialect of words and signs. In such a mixed dialect, composed often largely of words spelled on the fingers, but in the inverted and elliptical order of the sign language, many imperfectly educated mutes not only *converse* but *think*. And on inquiry

it will be found that they thus use many words for which they have no particular signs, not merely names of persons and places, or of sensible objects, but words representing qualities or relations which can not be represented by sensible images. It is just as if our Frenchman, having come to use broken English, should find persons to imitate and humor him in its use. In that case, he would rest in his broken English, not only speaking, but *thinking* in it; and the result is the same when, from want of sufficient mental power or plasticity, or the unwillingness to make farther effort after once reaching the point where social communication is possible, either the deaf mute or the foreigner rests in an imperfect and broken dialect.

What I have here advanced does not affect the question how far methodical signs may be useful in the earlier lessons. On this point, not being a practical teacher, I do not feel competent to form an opinion.* My only object has been to set forth certain facts which my long acquaintance with uneducated, half-educated and well educated mutes has enabled me to observe.

Mr. Jacobs asks, "Can there be any doubt that a mute can read faster in significant signs associated with the words, than in arbitrary and numerous characters abstractly associated with the ideas, if that were possible?" If these "significant signs" were before him on the paper, no doubt he might. But he has before him on the paper the "arbitrary and numerous characters," for which he must mentally substitute the signs, and before he can substitute the signs, he must go over and recognize the "arbitrary and numerous characters." Therefore, if it takes less time to count one than to count two, he should be able to read faster by simply recognizing the written words, than by recognizing the words and then substituting the signs. The child who hears can not recognize the written word without repeating mentally (if

* No doubt where the teacher has labored as ably and zealously as Mr. Jacobs has, to improve the system of methodical signs, they will be found much more useful than in the hands of a teacher who devotes little time or none to acquiring and improving them.

not aloud) the corresponding articulation. The recognition of the former and repetition of the latter are thus for him one and the same mental act. But the deaf mute can and does recognize and repeat the word without repeating the sign. The repetition of the sign then, is for him a second and distinct mental act. A certain number of written words or combinations of letters being known to the speaking child, the very sight of a totally new combination suggests at once a corresponding articulation. The deaf mute may know the signs for any conceivable number of words, without being thereby aided in the least in divining the sign for a radically new word. And the reason of this difference, every one knows, is because written words are composed of successive letters, designed to represent the successive *sounds* of a spoken word, while the connection between written words and signs is, for all the deaf mute can perceive, entirely arbitrary. Show a child who has learned to read, the Latin word, *rex*. He will have no difficulty in pronouncing it, and in remembering and repeating it, though he does not know its meaning. Tell him it means *a king*, and when he again sees this word he will probably repeat to himself, '*rex, a king.*' But will he ever on seeing this word, repeat merely *a king* without first repeating to himself *rex*? In time, he will drop the English word and attach his ideas directly to the articulation *rex*. So of a deaf mute. Show him the word *king*, explain its meaning, and give him a colloquial sign for it. Whenever he sees the word, he will recognize it by going over its letters mentally, (as the speaking child would pronounce it mentally,) and then make or think of the the sign, (as the speaking child thinks of the English for the Latin word.) But after sufficient practice, he will recognize the word, and know what associations of ideas are connected with it without repeating the sign. The time lost in making signs for each word, as in repeating mentally the English word for each Latin word in reading, only becomes sensible when we sum it up in appreciable periods. We cannot estimate it on one word, but we can on a page or paragraph. Does any one doubt that a scholar, reading Latin without stopping to translate it mentally into English,

can read faster than if he takes time to make such a translation? Or to return to our Frenchman; can there be any doubt that, while he understood English only by substituting the French for each word as he went along, he must read more slowly than when he could understand it without such a substitution? That the case is the same with the deaf and dumb, *i. e.*, that they can read faster when they are able to read by merely recognizing the words, without thinking over the signs, was the point of my experiment which Mr. Jacobs finds it so difficult to understand; and this point is confirmed by some subsequent experiments which I shall presently relate.

As to the *possibility* of the deaf mutes' recognizing a written word, and having in mind the associations of ideas it suggests, without having any particular signs for it, the appeal must be made to *facts*. What the facts are in my view, I have already stated. But for farther illustration, I will ask Mr. Jacobs if his pupils can not remember and use properly names of persons and places for which they have no signs, and which having never seen the persons or places, they can not connect with any sensible images, but only recollect them as suggesting certain associations of ideas? Can not a deaf mute recollect the prominent traits of character and principal actions of Epaminondas, or Scipio, or Attila, without having a sign for each of these names? And if so why can not he recollect the principal associations of ideas connected with the word *government* without having a sign for that word?

Finally, I conclude that the association between words and signs, is not a *necessary* association, because deaf mutes can and do use intelligently many words for which they have no signs; and that it is not an *indelible* association, because I know deaf mutes who have forgotten, by disuse the signs for particular words, while they have retained and still use intelligently the words. On the other hand, from the complexity of written words, and their tediousness as a means of communication, it is certainly much easier for deaf mutes to think and converse in signs. But if they would

become familiar with written language, they must resolutely abstain from signs, and practice themselves in words.

FARTHER EXPERIMENTS.

I take this opportunity to give the results of some farther experiments made, at my instance, by my esteemed friends, Professors I. L. Peet and E. Peet, of the New York Institution.

We first endeavored to ascertain whether a deaf mute can recognize a familiar word as quickly as a speaking person can. The result showed that there was no uniform advantage in favor of the latter. About a hundred familiar words were written down and the pupil directed to run his eye along them, till he came to one particular word near the end. This was done by some in fifteen to eighteen seconds; some required more and some less time than a speaking person. Probably those who required least time, merely glanced at the first letter or two of each word. Other experiments, in the opinion of the Messrs. Peet, tended to show that the words being equally familiar, deaf mutes recognize them about as quickly as speaking persons, but do not commit them to memory as readily.

We next requested them to make signs for the same list of words, selected by the way, both as familiar to the pupils and as having simple signs, or as respecting objects which could be pointed to (*e. g.*, eye, door, hand, nose, desk, slate, Institution, Director, city, spectacles, &c.) The result was that the quickest deaf mutes made the signs in little over one minute as rapidly as their teachers, (the latter being, it should be remembered, remarkably expert in the sign language, with which they have been familiar from infancy,) *but the teacher spoke the word aloud in half the time required to make signs for the word*; though not within the time in which either the deaf mutes or himself could run over the words, without either making signs or reading aloud. This tends to show that, as I have already remarked in the foregoing paper, the reading by signs is a tedious process, because time must be taken for two distinct processes, recognizing the word, and repeating the sign.

To test farther the quickness with which the best educated deaf mutes from birth could read, a list of familiar questions was written out, the answer to each of which could be given by one or two simple signs, but most of which were so framed that the point of the question could not be seized till it was read over to the last word; *e. g.*, "What is the name of the pupil that sits nearest the door? Which do you like best, apples or oranges? How old were you when you first came here? Did you ever see a bear wild in the woods? What is the first letter of your name? How many sons had Jacob?" etc., to the number of eighteen questions, expressed in one hundred and twenty-eight words. The quickest deaf mute read and answered the questions in forty-two seconds, (making signs for the answers only, not for the questions.) Others required nearly one minute, and some pupils less practiced, or naturally slower, required more than one minute. The speaking teachers read the questions over and *spoke* the answer in thirty to thirty-seven seconds, and one of them after several trials, accomplished it in twenty seconds. As the time lost in making signs here was but small, it agrees with my former experiment that well educated speaking persons read perhaps twice as fast as well educated deaf mutes, unless indeed the latter acquire the habit of recognizing each word merely glancing at its most prominent letters, without mentally going over all the letters; that is, by a process of mental abbreviation, as probably in the case of running the eye over the first list of words.

We made some experiments, also, to determine whether the usual alternation of vowels and consonants in the words of our language having once become familiar to the deaf and dumb, they find it easier to remember words following the same general structure, than words presenting unusual combinations. The result was that the pupils in general professed to find it more difficult to commit to memory a jumble of consonants than a word containing both vowels and consonants. This is not, of course, for the reason that makes it so hard for speaking persons to remember Russian or Polish combinations of consonants, *i. e.*, because we can

not pronounce them, but because their fingers were not accustomed to move in such an unusual series. The following sentence was proposed :

“ The Russian word for deaf-dumbness is *glouchonjemie* ; the German is *taubstummheit* ; the Latin is *surdo-mutitas*.” The pupils, with few exceptions, said the Latin was the easiest to commit to memory, because it presented a greater number of familiar combinations of letters.

Prof. Edward Peet thought, from trials he had made, and from the testimony of his most intelligent pupils, that in learning long words, (not derived from shorter ones,) they are in the habit of dividing them, so as to have a pause to rest the memory ; but they do not desire a multiplicity of such parts ; *e. g.*, they more easily committed to memory the word Saskatchewan, in two parts (Saskatch—awan,) than either in one undivided word or in several syllables.

From these and other experiments, I deduce the following conclusions.

1. The deaf and dumb (who have never learned to speak) recollect words as a succession of letters, and for the most parts, as a succession of letters spelled on the fingers.

2. The customary alternation of vowels and consonants, mutes and liquids, is for them, an aid to the recollection of words, as it enables them to grasp mentally several letters at a time, recognizing them as a familiar combination of letters, and their fingers move more freely in such combinations.

3. They often practice a kind of mental abbreviation, recognizing a long word by some of its first and last letters. Hence it is that they are so quick in reading words spelled on the fingers, even when spelled in such a way that scarcely half the letters are distinctly legible.

4. They can not repeat mentally a series of words with the same ease and rapidity that speaking persons can, unless in some abbreviated or syllabic form, and hence a syllabic manual alphabet would be a great aid to them, not merely in repeating externally, but in remembering and repeating

internally words; and some regular system of abbreviation would also be useful.

5. In reading, the making (whether manually or mentally) a sign for each word is not for the more advanced pupils necessary to enable them to grasp the sense, and only causes them to read more slowly than they otherwise might.

NATIONAL COLLEGE FOR THE DEAF AND DUMB.

Permit me to express my gratification that Mr. Carlin, whose superior education and advanced social position are mainly the fruits of his own almost unaided efforts, should display so much zeal and ability in pleading for an extension of educational and social privileges to his less fortunate brethren. At the same time, I fear the time has not yet come to establish a college for the deaf and dumb. We can hardly expect that a much larger proportion of deaf mutes than of those who hear, will have the advantages of a collegiate education; and as in 1850, the two hundred and thirty-four colleges in the United States contained but 27,159 students, the deaf and dumb being only about one in 2,000 of the population, could expect to furnish in proportion only thirteen or fourteen students to a college. But in the rapid advance of our country, both in population and the provisions for education, this noble conception may I trust be in a few years realized.

A CONTRAST.

BY THE EDITOR.

THE lapse of a few years sometimes converts a manifest truth into an equally evident falsehood.

In Garland's *Life of John Randolph* occurs the following paragraph: "St. George was deaf and dumb; the most pitiable of the step-sons of Nature."

It is doubtless true that the deaf mute, *without education*, finds himself in a state more "pitiable" than that of any other being who belongs to humanity. He is far below the

blind ; not, perhaps, in merely animal enjoyment, but in the cultivation of the intellect and of the affections. The higher department of his nature is wholly undeveloped ; his countenance wears a blank and almost brutish expression ; and we can scarcely wonder that he was once, in fact, regarded as but little above the spiritual level of "the beasts that perish." In one respect, at least, he is even more to be commiserated than the insane and the idiotic ; inasmuch as *they* are unconscious of their great calamity. He is a grief and shame to his relatives ; a burden to society ; and when the grave hides him from the sight of the living, a sense of relief rather than of loss, fills the bosoms of those to whom nature had bound him by the closest ties.

This is a sad picture, but yet a true one ; and it is painful to remember that, less than half a century ago, such was the almost universal condition of the deaf and dumb throughout our country.

But *with education*, he becomes a new creature. Old things—the old ignorance, the old animalism, the old brutishness—are passed away. He is at once translated, as it were, into a new world. Born again into the higher life of the heart and the intellect, he takes his rightful place as a man among men. As a citizen, he is prepared and qualified for the intelligent discharge of his civil and political duties. As included in the sacred circle of the family, he shows himself, by turns, the docile and affectionate son, the tender and devoted husband, the wise and loving father. As a member of general society, he stands in no inferior place, but commands the respect and wins the confidence of all who know him.

But not alone for "the life that now is," is education "profitable" to the deaf and dumb. The light which it sheds upon his soul, reveals a world far beyond the utmost stretch of his former vision. For him, as for the ancient seer, the heavens are opened ; and the glances of his new spiritual vision penetrate through saint and angel and archangel, upward and onward, even to the throne of God. He is no more an orphan. He too, at last, can cry, while his heart

melts with the happiness of filial feeling, *My* "Father who art in Heaven."

This is no extravaganza of sentimentalism ; no fancy-play ; but the plain, naked, unexaggerated *fact*. It is no more than what every teacher of the deaf mute beholds, who accompanies his pupil from his first day of instruction to the close of his educational career ; and he can ask no richer reward for his patient toil, than the simple sight of the miracle which he is permitted to perform ; the miracle of the *renaissance* of a human soul.

If Milton, in his later years, when his mind was stored with treasures of knowledge, such as few men on earth have gained by constant study, could yet poetically and pathetically complain of "wisdom at one entrance quite shut out," what shall be said of the far darker fate of him whose "one entrance" of the ear is closed from his birth ? What words of mortal language can adequately express his desolate condition ?

It is through the ear, for the most part, that knowledge visits the soul. The quick sense of the hearing child drinks it in, every day of his life, without a conscious effort or volition ; and he is thus educated, as it were, in spite of himself. He *must* learn. The whole air is full of vocal sounds, each freighted with a meaning for his mind, and almost every night when he goes to his rest, he knows something that he did not know in the morning.

But no such happiness attends the young deaf mute. To him, the universe is dumb. Its voices, its melodies, even its thunders, can never break the barriers that imprison his soul. And in the education of that soul, the eye is no equivalent for the absence of the ear. The sight may luxuriate in vivid colors, but the pleasant sensations they create, pass away and leave no result ; no permanent gain of the soul. The rainbow itself is not more evanescent, than the pleasure which its gorgeous tints impart. For these reasons, the uneducated deaf mute is far below the blind, in whatever pertains to the progress of the intellect. The deaf mute therefore, owes *everything* to that system of education, which

Christian benevolence has devised for him ; and he knows it.

What wonder is it then, that he remembers, in all his after life, with the warmest emotions of gratitude and love, the institution where he first became conscious of his own manhood ? What wonder that he builds monuments to the memory of his benefactors, and loves to call them the fathers of his soul ?

We had written thus far, when a paper was put into our hands by Mr. John Emerson, of Maine ; a former pupil of the Asylum, who had come, with so many others, to be present at the ceremonies connected with the Gallaudet Monument. The general tone of Mr. Emerson's remarks agrees so well with what we have been saying in this article, that we make no apology for giving them a place at its close.

“ Oh bless that day when the power of genius caused imprisoned minds to burst open upon the sparkling sphere of beauty and love. Oh commemorate that happy era when a light from heaven dawned upon the voiceless world, illuminating it with the radiance of intelligence. What a striking contrast does an educated mute afford to the pitiful condition of an untutored one, who had, previous to the dawn of that happy era, to wander in the darkness of hopeless ignorance ? What a multitude of difficulties the latter was compelled to encounter, amid the cheerless thorny paths of life ; while the former seems unconsciously possessed of that happy power of multiplying his own resources in the flowery walks of knowledge, finding within himself the means of enjoyment which adds a charm to his existence. His own existence seems encircled by a halo of glory, resulting from the proper development of his affections, faculties and native energies, like a full unfolded flower. What pity is it that the uneducated mutes of former times could not live at the present era, to enjoy those fruits of highly cultivated intellect—those beauties of lofty science and those sublimities of inspired genius, for which we have a sensible relish. They were deprived of the charms of life which surround us daily—the pleasures of intelligent society—the sweets of refined friendship ; they were denied the joys, arising from a happy power to communicate our ideas and express our sentiments, which renders us almost superior to our misfortunes. Nay, they were strangers to those lofty thoughts, resulting from the tranquil contemplation of Nature and her gorgeous surroundings, which con-

vey us on wings of love to the God of universal nature. Their dormant faculties remained undeveloped, like an unblown flower of Greenland, for in those times there was no magic art to illuminate the imprisoned mind. Therefore now, my dear friends, let us rejoice and give praise to our Heavenly Father that we have lived to see these happy, happy times. What joy thrills our bosoms, that we have met together once more to partake of those pleasures which the presiding genius of this occasion is capable of producing—to render honor to whom honor is due—a monument of chaste marble to immortalize the memory of the late Thomas H. Gallaudet, as our first teacher and friend! May this noble monument stand through the waves of rising generations as a lasting evidence of the gratitude, respect and love we owe our late benefactor. Oh, Thou most High, hasten the day when the art of instruction among deaf mutes shall be developed to perfection; and voiceless generations rising after us shall present themselves before this monument, as specimens of a much more elevated order in the scale of ever progressive development.”

CEREMONIES AT THE COMPLETION OF THE GALLAUDET MONUMENT.

BY THE EDITOR.

INTRODUCTORY REMARKS.

ON the 26th of September, 1850, a large number of the deaf and dumb, from the New England States and other sections of the Union, assembled in the city of Hartford, to testify their gratitude, respect and love for their old instructors, THOMAS H. GALLAUDET and LAURENT CLERC, by the public presentation of several pieces of rich and elegant silver plate. Of the two recipients of that handsome testimonial, Mr. Clerc “still lives.” In a green and vigorous old age, he still devotes himself, with faithful industry, to the labors which have filled his life, and which have made it so rich a blessing to generations of the deaf and dumb.

Not so with Mr. Gallaudet. He has finished the work

which was given him to do in this lower world; and has risen, as we do not doubt, to a wider sphere, a more extended activity and a more glorious service in the same great universe of God. Perhaps no death was ever more generally or more sincerely mourned than his. Well known throughout the land as a public benefactor, and equally recognized as a model of excellence in all the relations of private life; without an enemy in any class, however wicked and degraded; with a legion of personal friends, made such and kept such by his uniform benevolence and urbanity; with the blessings of those who were "ready to perish" resting, like a crown of glory, on his beloved head; equally familiar with the rich and the poor, the high and the low, the ignorant and the learned, the obscure and the illustrious; and equally honored by them all;—no man on earth has ever lived or died, who could be addressed, with a more appropriate application, in the beautiful words of the poet,

"None knew thee, but to love thee;
None named thee, but to praise."

Not long after the death of this excellent man, the question began to be agitated among the deaf and dumb, (who have always very justly looked upon him as their best friend and benefactor,) whether the duty and the pleasure of erecting a suitable monument to his memory, did not, with peculiar propriety, devolve upon them. The idea was no sooner suggested, than it was seized upon with the avidity of loving and grateful hearts. Every hand was ready to aid in the accomplishment of the work. The obstacles and difficulties in the way of its performance, were swept aside with a breath, and not a doubt of final and complete success was permitted, for a moment, to embarrass or retard the enterprise.

The individuals principally interested in the matter arranged their plans of action methodically and judiciously. It was early decided that none but deaf and dumb should take any part in the proceeding. Other persons might honor GALLAUDET in other ways, but *this* monument to his memory

should be theirs alone. Though speaking and hearing gentlemen might stand (as many did) with their purses in their hands, ready to contribute, to any necessary amount, for a public testimonial of honor to a man so universally beloved; not a cent, nevertheless, should go to *their* treasury, from the pocket of any other than a deaf mute.

THE SUBSCRIPTION.

In order to the successful accomplishment of their design, some organization was necessary; and accordingly, the "Gallaudet Monument Association" was formed, with Mr. Clerc for its president. Agents were appointed in the several States of the Union, to solicit the contributions of the deaf and dumb, and transmit them to the central committee. Deaf mutes, as a general fact, are not a wealthy class of the community; and most of the individual subscriptions were made,⁷ therefore, in small sums. But no contributions were rejected or despised on this account. Indeed, it is one of the pleasant features of the whole transaction, that so large a number of the deaf and dumb were allowed to have a personal share in it, by the offer of "material aid." Thus the agreeable sense of ownership, however fractionally minute each one's particular portion might be, filled the hearts of hundreds, every one of whom could proudly say, "I helped to bring into being that beautiful work of art."

THE MONUMENT DESIGNED.

Faithful to the original determination that the whole monument should be, just as far as possible, the exclusive product of deaf-mute enterprise, Mr. Albert Newsam, of Philadelphia, a former pupil of the Pennsylvania Institution, and one of the most skillful engravers and lithographers in the United States, was requested to prepare a design for the structure; which design, after full and careful deliberation, was adopted. But the credit of the sculptured group on the south panel, (of which we shall presently give a fuller description,) belongs to Mr. John Carlin, of New York, a deaf-mute artist of growing skill and reputation. The execution of the work was committed to Mr. James G. Batterson, of Hartford, (necessarily departing, in this single

instance, from the rule of limitation to the deaf and dumb,) and the manner in which it was performed, reflects the highest credit upon himself, his workmen, and especially his sculptor, Mr. Argenti.

DESCRIPTION OF THE MONUMENT.

The monument consists, first, of a *platform* of Quincy granite, six feet ten inches square and ten inches thick—the *plinth* is also of granite, six feet square and one foot thick—the marble *base* is five feet three inches square, and eighteen inches thick, richly moulded—the *die* consists of four panels, the south one containing a bas-relief, (designed as already stated, by Mr. Carlin,) which constitutes altogether the most attractive feature of the monument. Mr. Gallaudet is represented in the act of teaching little children the manual alphabet. Three children are presented, two boys and one girl, and the execution of their faces and forms is very beautiful. The artist has succeeded remarkably well in transferring to the stone, the features of Mr. Gallaudet and the expression of his countenance. On the north panel the name GALLAUDET, in the letters of the manual alphabet, is inscribed in bas-relief. On the east panel is the following inscription:

THOMAS HOPKINS GALLAUDET, LL. D.,
BORN IN PHILADELPHIA,
DECEMBER 10, 1787,
DIED IN HARTFORD,
SEPTEMBER 10, 1851,
AGED SIXTY-FOUR YEARS.

And on the west panel is the following:

ERECTED TO THE MEMORY OF
REV. THOMAS HOPKINS GALLAUDET, LL. D.,
BY THE DEAF AND DUMB
OF THE UNITED STATES,
AS A TESTIMONIAL
OF PROFOUND GRATITUDE
TO THEIR
EARLIEST AND BEST FRIEND
AND BENEFACTOR.

The *die* is surmounted by a *cap*, upon which rests the *base* of the *column*, which is two feet six inches square, the column rising to the height of eleven feet. Upon the south side of the column, surrounded by *radii*, is the Syriac word "Ephphatha"—that is, "be opened;" which was spoken by our Saviour when he caused the dumb to speak and the blind to see. The *band* which connects the two blocks of the main column, is encircled with a wreath of ivy, the type of immortality; and the column itself is crowned with an ornate *capital*, surmounted by a *globe*. The whole height of the monument is twenty feet and six inches. It is inclosed with a handsome iron fence, with granite posts.

Both in design and execution, this is undoubtedly one of the most beautiful monuments of its kind, in the United States; worthy of the noble name which it is raised to honor. Its whole cost was about *two thousand and five hundred* dollars.

THE PUBLIC CEREMONIES.

At ten o'clock, on Wednesday morning, September 6th, the large assemblage, consisting of deaf mutes from every quarter of the Union, and numerous citizens of Hartford and its vicinity, were called to order by the Rev. Mr. Turner, the Principal of the Asylum, and an oral prayer was offered by the Rev. Joel Hawes, D. D., from the front steps of the Institution. This was followed by a written address from Professor Laurent Clerc, of the Asylum, the President of the "Monument Association." Mr. Clerc's address was read, for the benefit of those not acquainted with the language of signs, by Mr. O. D. Cooke, formerly an instructor of the Institution, but now a resident of New York city.

It was as follows :

MR. CLERC'S ADDRESS.

It is very gratifying to the graduates of the several Institutions for the Deaf and Dumb of the United States, to behold so many distinguished gentlemen and ladies here present, on the occasion of raising a monument to perpetuate the memory of the friend and teacher that mutes can never

forget, the Rev. Dr. Gallaudet. It is a modest but elegant monument, at a cost of about two thousand five hundred dollars, wholly raised from the contributions of the deaf and dumb; for none who hear and speak have been allowed to contribute one cent. If it be asked what this reverend gentleman has done, to merit such an honor, the inquiry will soon be answered by the orator of the day. In the mean time, I am requested to repeat briefly, the origin of the American Asylum, to refresh the memory of those who are acquainted with it, and for the benefit of those who may be still ignorant respecting it.

The Asylum for the Education and Instruction of the Deaf and Dumb, was founded by an association of benevolent gentlemen, in Hartford, in 1815. Their attention was called to this important charity by a case of deafness in the family of one of their number. An interesting child of the late celebrated Dr. Cogswell, who had lost her hearing at the age of two or three years, and her speech soon after, was, under Providence, the cause of its establishment. Her father, ever ready to sympathize with the afflicted, and prompt to relieve human suffering, embraced in his plans for the education of his own daughter, the education of all who might be similarly unfortunate. The coöperation of the benevolent, several of whom we are happy to see here present, and to whom we avail ourselves of this opportunity to reiterate the expression of our gratitude, was easily secured, and measures were taken to obtain from Europe a knowledge of the difficult art unknown in this country, of teaching written language through the medium of signs, to the deaf and dumb. For this purpose, the Rev. Mr. Gallaudet, who had offered to charge himself with this mission, visited England and Scotland, and applied at the Institutions in those countries, for instruction in their system; but meeting with unexpected difficulties, he repaired to France, and obtained at the Institution at Paris, those qualifications for an instructor of the deaf and dumb, which a selfish and mistaken policy had refused him in Great Britain.

One day, (shall I say it? I hesitate. It is repugnant to

one's feelings to speak of self.) One day, then, while I was giving Mr. Gallaudet private lessons in my own room, out of school hours, he proposed to me to accompany him to this country, and pleased with the idea, I consented without hesitation. We landed at New York on the 9th of August, 1816. The Asylum had before been incorporated by the Legislature of Connecticut. Six months, that is, from September, 1816, to March, 1817, were spent by us in obtaining funds for the benefit of the Institution; and in April, 1817, the school was opened for the reception of those for whom it was designed, and the course of instruction commenced with a few pupils. As the knowledge of the Institution extended and the facilities for obtaining its advantages were multiplied, the number of our pupils increased from seven to one hundred and fifty, and, by and by, to two hundred, which, for several years past, has not been much above the average number, owing to the fact that several other similar Institutions have since sprung up in other States of the Union.

Mr Gallaudet labored till the autumn of 1830, when, to our great sorrow, ill health compelled him to resign. He was a good man. His physiognomy was the type of his goodness and mildness. In his manners and conduct there was nothing affected. He had the wisdom becoming a man of his age and profession. He was not ambitious, nor mercenary. He was contented with what he received. His forte, however, was not the dexterous management of the perplexing business matters of so large an Institution; the school-room was the true arena for the display of his great abilities and greater affections. He made good scholars, many of whom we are happy to see here, expressing with tearful eyes their gratitude to him, who first brought them *to speak and hear*. No bigot was he, although strict in his religious persuasions. He was not too denunciatory of others' faults; for so persuaded was he, that genuine repentance can only come through the grace of God, that he loved to pray for sinners rather than to reprove, when reproof only served to irritate. We therefore, saw nothing in his piety

but what ministered to our improvement and edification. His mind was well cultivated. His knowledge was extensive, and taste so correct, that in his usual conversation there appeared to be nothing but good taste and correct reasoning. When in discussion with others, he was deep as the sea, smooth as oil, and adroit as Talleyrand. Methinks, we are under vast obligations to such a man, who knew how to say thousands of fine things, but was always willing to say common ones, in order to accommodate himself to the capacity of those with whom he talked. No person knew better how to speak to others, of what he himself knew, and of what he knew would please his listeners. He was a man of uprightness and equity. Neither greatness, nor favor, nor rank, could seduce or dazzle him. In a word, he was one of the best men who ever lived; benevolent, obliging and kind to everybody. No wonder, therefore, that he was beloved by all the deaf and dumb.

* * * * *

For the architecture of the monument we are indebted to Mr. Albert Newsam, of Philadelphia, a deaf mute and one of the most skillful engravers and lithographers in the United States, and whose name is to be seen upon many of those beautiful pictures we see in all the book-stores of our largest cities.

The group of figures was designed by Mr. John Carlin of New York, also a deaf mute, and one of our most skillful artists.

The sculptor was Mr. James G. Batterson of this city, well known as the designer of the numerous monuments which have been erected both in this state and elsewhere.

To the artists who have designed and carried out this beautiful work, we are under great obligation, and especially so to the accomplished Mr. Argenti, who knows so well how to handle and guide his chisel.

A portion of Mr. Clerc's address consists of a description of the monument, which, having already been given, need not be repeated here.

The Hon. Henry C. Deming, Mayor of the city of Hart-

ford, next came forward, and read a list of articles to be deposited in the monument. They are as follows :

1. The annual reports of the American Asylum from 1817 to 1831, and the report of 1854.

2. A sermon delivered at the opening of the Connecticut Asylum, April 20th, 1817.

3. An address written by Laurent Clerc, and read by Rev. Thomas H. Gallaudet, at a public examination of the pupils before the Governor and both houses of the Connecticut Legislature.

4. A discourse delivered by Mr. Gallaudet at the dedication of the Asylum, May 22d, 1821.

5. A sermon on the duty and advantages of affording instruction to the deaf and dumb, delivered in 1824, by the Rev. Mr. Gallaudet, in Vermont, Maine and New Hampshire.

6. Early history of the American Asylum, in a letter to the editor of the North American Review, in 1819.

7. Papers on deaf and dumb instruction, published in the Christian Observer, London, for October and December, 1819.

8. Papers on oral language and the language of signs, and on the language of signs auxiliary to the Christian Missionary, published by Mr. Gallaudet in 1826.

9. Six volumes of the American Annals of the Deaf and Dumb.

10. A Tribute to the Rev. Thomas H. Gallaudet, LL. D., by Hon. Henry Barnard.

11. The Connecticut Register for 1854.

12. Geer's Hartford City Directory for 1854, with a map of the city.

13. The Hartford Daily Times of Sept. 5th and the Hartford Daily Courant of the 6th.

14. The names of the officers of the Gallaudet Monument Association, and the artist and architects of the Monument.

15. Proceedings of the Convention of American Instructors of the Deaf and Dumb, held at Columbus, Ohio.

16. Scriptural Catechism for the Deaf and Dumb.

This done, Mr. Deming proceeded as follows :

MR. DEMING'S REMARKS.

I supposed, when I entered these grounds, that with the performance of this humble duty, my active participation in these ceremonies would have closed. But this institution has contributed so largely to the prosperity at home, and the renown abroad, of the city whose representative I am, that I have been told that my silence on this occasion might seem like coldness and indifference. The honors of this day belong to those who must be addressed in other language than that which I can command, to those in whose eyes now uplifted toward me, and in whose joyous features, I read a far more eloquent eulogy than yonder marble records. If speak I must, there is but one theme upon which I can dwell, that which is upon all lips and in all hearts, GALLAUDET. After leaving college, with the honors of the institution, and enriching and perfecting his mind by diligent study and self-culture, he was about to enter a profession in which his whole soul was engaged; rich in varied acquisitions, an original thinker, an elegant writer, usefulness and distinction, in his chosen pursuit, were already within his grasp. But a little mute girl, while playing around his knees, nestled in his heart and changed the whole current of his life. Sympathy for her soon expanded into sympathy for her unfortunate class. Abandoning his profession, aspirations, hopes, he devoted himself to the hard and discouraging task of breaking into the souls of the dumb. He succeeded and carried with him light, knowledge and the Cross.

What the mute owes to Gallaudet, can be more significantly illustrated, by one fact, than by an hour's disquisition. Formerly the deaf and dumb were, by the presumption of our common law, classed with idiots and lunatics—presumed by this perfection of human reason, to be incapable, from a want of sufficient understanding and perception between right and wrong, of any crime. They were of course incapacitated to aliene their estates, to make a deed, contract, note, will, or from testifying in a court of justice. What a

ban was this! proscribed by universal consent from the rank of human beings, proscribed from all the business, employments, honors and distinctions of life.* When, therefore, Mr. Gallaudet returned from France, he brought to this excommunicated class, not only the manual alphabet, arbitrary signs and the American Asylum, but a Magna Charta, a bill of rights, an act of enfranchisement. We raise columns, arches and statues, and hail as liberators the men who restore their fellows to political freedom. What meed of praise shall be awarded to him who not only emancipated a whole class of men, in all states and for all time, from the thrall of ignorance and moral degradation; who not only restored to them their rights, invaluable, inestimable, but the humanity of which they were robbed.

I hope I shall be pardoned, if in this connection, I allude to one, still graciously spared to us—a co-pioneer of Gallaudet in his noble enterprise, his teacher, pupil, friend, a man who left his native France with motives as pure, and for a cause as glorious as drew his illustrious countryman La-Fayette, to our shores in the darkest hour of our Revolutionary struggle. After planting and nurturing here the system of Sicard, and organizing similar institutions elsewhere,—yes, after nearly forty years' devotion to you, here he still stands, faithful to his post, true to your cause. If an old veteran, gray with years, scarred with wounds and bowed with his manifold toils and labors, ever fairly earned a retiring pension, it has been earned by him. Bring comfort to the living as well as honors to the dead. He hears me not: would that my voice could break the barred portals of that ear, while it speaks of the gratitude of those you crossed the ocean to bless and save, of the honor and respect of

* An idiot is a fool or madman from his nativity and one who never has any lucid intervals; and such a one is described as a person that can not number twenty, tell the days of the week, does not know his father, mother, his own age, &c. One who is *surdus et mutus a nativitate*, is in presumption of law an idiot, and the rather because he has no possibility to understand what is forbidden by law to be done and under what penalty. 1 *Russ. on Crimes*, p. 6, and 1 *Hale*, p. 34.

those among whom you dwell, of the love and reverence of those who are bound to you by dearer ties. Long and late may it be, distant, oh! far, far distant be the time, when we shall assemble here to pay these final honors to you.

We should never on the occasions which recall the early history of the Asylum, forget that the first conception of it, germinated in a mind affluent in philanthropic thought—the mind of COGSWELL. We should not forget the liberality with which our citizens, in spite of skeptics, doubters and sneerers, contributed to its endowment. Beneath this roof, and within these groves, the names of Caldwell, Buck, Wadsworth, the Watkinsons, Hudson, Ely, should ever be mentioned with honor and applause. I need not refresh your recollection with the fact, that to the services of Gen. Terry in Congress, you are greatly indebted for the appropriation of a section of land in Alabama, which finally placed the institution on such a secure and permanent basis; nor can you pass that venerable gentleman who honors this occasion with his presence, without remembering that Ex-Chief-Justice Williams contributed largely to secure for you the national bounty. By his coöperation with these gentlemen, Henry Clay earned a still brighter lustre for his world-wide name, and embalmed it forever in the grateful affections of the deaf and dumb.

When Mr. Deming had finished, the assembly changed their ground; repairing to the north side of the buildings where a platform had been constructed for the speakers and benches for the audience. Here Mr. Clerc delivered, by signs, the address which had been previously read by Mr. Cooke, which done, he introduced the orator of the day, Mr. John Carlin, of New York. Then commenced a somewhat peculiar exhibition. While Mr. Carlin addressed his deaf-mute audience, in graceful and graphic signs, Prof. I. L. Peet, of the New York Institution, simultaneously read the same address to those who had “ears to hear.” With but one oration, there were two audiences and two orators, both proceeding side by side, at the same time, in the same place, without the least mutual hindrance or interference.

MR. CARLIN'S ORATION.

LADIES AND GENTLEMEN :

This day—the sixth of September, a day to be remembered—has come, and we are on this occasion to witness the consummation of our work. We now behold there standing in graceful proportions the MONUMENT, reared to the memory of the First (next to our own illustrious Washington) in the hearts of the deaf mutes of America—Rev. Dr. Thomas H. Gallaudet. It is a substantial testimonial of our deep gratitude for his disinterested labors in promoting our mental and religious welfare, and of our high appreciation of his sterling worth.

As there is much reason to believe that this is the first monument in the world that has ever been erected by a community exclusively deaf and dumb, how exquisite is the satisfaction, with which we look upon ourselves as its founders! What a source of gratification flowing through our veins while we contemplate this glorious result of our silent labors, commenced and accomplished within so short a time! Conscious as we may feel of its unassuming dimensions and moderate cost, let us congratulate ourselves upon our promptitude in raising up to the public gaze this symmetrical marble pile, to demonstrate the truth that our (the deaf mutes') warm hearts are not destitute of one of the brightest virtues of man—GRATITUDE! Oh, may the fact that it is our own work, devised and supervised by our minds.—*once darkened, but now disenthralled from the horrible meshes of ignorance*,—enhance the value of our Institutions in the eyes of the public!

Verily, my heart experiences sensations of pleasure from seeing so many mutes assembled here to enjoy the happy day, whose faces are stamped with such intelligence, and whose minds are endowed with such capacity of subjecting language to their wishes to represent their ideas. Oh, how much gratified we would surely feel to see *one friend*—Mr. George H. Loring—participate in our festival; he having always been a kind-hearted friend to the deaf-mute community,

and a valuable coadjutor to the Monument Association, assisting, by his well-timed counsels and actual labors, its officers in bringing the object in view to a happy conclusion! But, alas! he was snatched, in the midst of his ripe manhood and enjoyment of the worldly goods with which he was amply blessed, from our midst, and transported to the bourne whence no travelers return.

Seeing that the mortal remains of Dr. Gallaudet are not deposited beneath this monument, to which some of us have demurred, it seems appropriate to show in a true light the difference between a cenotaph and a monument:—the former is to honor the *dead*, speaking individually, over whom it is erected; but the latter is to commemorate the deeds of the immortal soul of the person, whose mortal remains are returning to their original dust in the solemn city of the dead or anywhere circumstances may assign for their interment, over which, in many cases, the monument is not erected.

It is hardly needful to enumerate here so many examples, both ancient and modern, discriminating the real object of the monuments from that of the cenotaphs and the like; but, in order to justify the selection of the grounds of this Asylum, which the officers of the association have made for the site of the Gallaudet Monument, I shall give you some fair specimens of this kind—I mean the monuments. The great national monument at Washington city, which is rising slowly yet majestically to the dizzy height of six hundred feet, is a *monument*, commemorating the mighty deeds of the god-like soul of our beloved PATER PATRIÆ, while his sacred remains, embedded in an unostentatious sarcophagus, rest at Mount Vernon. The gigantic equestrian statue of the Duke of Wellington over the western gate of St James' Park, London, though inappropriately, in my humble opinion, cast in bronze and elevated thereupon during his lifetime, is a *monument*, perpetuating the great victory at Waterloo, which History with stern impartiality attributes to the opportune reinforcement of the Prussians, and not to the military skill of the nigh-vanquished "Iron Duke."

My mute friends. What deeds of the soul were perpetuated by Dr. Gallaudet so as to deserve this grateful tribute? Was he an eminent statesman, who on our national senatorial floor, coped with the GREAT TRIO,—Clay, Calhoun and Webster,—flinging upon their heads his vivid thunderbolts of forensic eloquence? No! he was too gentle in disposition, too modest to venture into that great political arena. Was he then a military genius, leading our little band of brave men victoriously from Palo Alto to Buena Vista, or from the impregnable castle of San Juan d' Ulloa, overlooking sullenly Vera Cruz, to the ancient halls of Montezuma? Oh no! he was too much of an evangelical messenger of God, blessed with a most fraternal heart, to relish the sight of human blood shed on the gory battle-ground, where rise,—as Thayer the poet writes—

Slowly on the burdened air,—
Mingled groans of wounded, dying,
Screams of madness and despair;
Cries of widows and of orphans,—
Fathers', mothers', sisters' wail
O'er the mangled, bloody corpses,
Crushed beneath that iron hail.

Nay, his achievements were of the pure benevolence, which, in a philosophical sense, were equal to those of Zachary Taylor and Winfield Scott in promoting the glory of our Republic.

Before Dr. Gallaudet, whose soul was penetrated with the vital importance of the mission imposed upon his willing shoulders, embarked for Europe, to acquaint himself with the mysteries of deaf-mute instruction, *all* the deaf mutes of this country were *ignorant heathen*! Their minds were desolately blank! How vacantly their eyes wandered over the printed letters of the Holy Scriptures! In truth, they were absolutely isolated from society, even in the midst of civilization, where speaking men pursued their avocations in Arts, Sciences, Commerce, and Manufactures, besides their legislative, municipal, judiciary and ecclesiastical halls, and speaking women with their various female accomplishments moved

in the elevated spheres allotted to them ; and where schools, colleges and universities existed under such propitious auspices, with speaking students promising to grace their country by their brilliant talents and usefulness to the commonwealth.

But when he, in his return home with the precious knowledge of the art in his keeping, landed on his native shores, Ignorance, who hitherto wielded her gross sway over the minds of the deaf and dumb, was startled at his unexpected arrival, and retreated scowling all the time before the steady approach of Enlightenment ! The desponding parents wiped their tears, and looked with swelling gratitude for the blessed day their unfortunate children might be sent to his school ! His landing here on the sixth of August, 1816, was the epoch, as glorious as it was memorable, of our deliverance from the degradation to which we were unavoidably consigned. Columbus landed on the newly discovered continent and secured the glory and wealth of his royal patrons, and ended his days—in disgrace with his ungrateful sovereigns. Cortes and Pizarro sought their own aggrandizement in wealth by rapine, and in power by usurpation, in the auriferous regions of Mexico and Peru, and died, unwept, despised and cursed even by their own men who fought with them. But how different the scene was when Dr. Gallaudet landed here without any imposing array of followers, save one foreigner, and converted the mutes' heathendom into a grand field of benevolence, and he died, rich in faith in his Saviour and in our love and gratitude.

Nevertheless, there were two serious obstacles in his way, namely, the want of money to commence his operations with, and his proverbial diffidence blended with modesty ; yet, with the valuable services of that foreigner—a Frenchman whom he brought over from Abbé Sicard's school at Paris,—his love for the deaf and dumb surmounted the latter obstacle by undergoing the exceedingly unpleasant ordeal of soliciting and collecting money from the benevolent in several of our principal cities ; and with funds thus obtained he established an infant institution in this goodly city ; though in a literal sense he was not its *founder*, for the late Dr. Cogswell of

Hartford, who indeed fathered that grand idea, was fully entitled to the honor. And how gratifying it is to say that the result of that deed of Dr. Gallaudet's soul was thirteen institutions, which sprung forth in full vigor and beauty in the United States, and in which thousands of mute heathen have been enlightened! Blessed be his name which he bequeathed to us—to be chiseled in our manual alphabet on this monument! Oh, let his memory be cherished constantly in our hearts, and those of the mutes of succeeding generations! May more institutions be produced with all possible dispatch, one or more in each state, according to the capacity of its legislature to maintain their existence, and more thousands of benighted souls be thereby enlightened and brought to the footstool of Jesus Christ, whom Dr. Gallaudet adored with the childlike simplicity and humility of a sincere Christian.

The brilliant tactics of Generals Taylor, Scott and Worth, in warfare, in the late Mexican war, augmented the halo of glory encircling the stars and stripes of our flag, which was first consolidated by Washington and his patriotic fellow-officers of the Revolution, and redoubled by Jackson, Macomb, Perry, Hull and others, in the late war with England. This resplendent halo of American glory, having expanded to radiate upon the powerful nations beyond the Atlantic, as they have acknowledged its presence and our equality to them in valor and prowess in war, also received our great Statesmen's contributions by their efforts to establish our commerce upon a firm and sound basis,—hence the wondrous prosperity and wealth of our Republic, fully appreciated and envied by our foreign commercial rivals. The noble acts of philanthropy, perpetuated by the State Legislatures in founding and sustaining by annual appropriations the Institutions for the Deaf and Dumb, constituted another halo of glory around the Union.

Whence came that philanthropic Spirit? To be sure,—from the pure heart of the modest man who opened the first normal school for mutes on this continent, in South Main street, Hartford! Then, need I here assert that that glory

accrued to the States from his (Dr. Gallaudet's) love for deaf mutes? Yet, instead of ever claiming that glory as his own, how beautifully his genuine piety gleamed through the dark clouds of despondency, when he penned in his diary while at London, the following words: "To Almighty God, as the giver of all good through Jesus Christ, I commend myself, and my undertaking. He is able to do all things for me, and if success finally crowns my efforts, *to Him be all the glory!*"

Need I speak in glowing terms of the paramount importance and absolute indispensability of the State Institutions, where the windows of our darkened minds were gradually opened to the soul-cheering light of knowledge, which, after the usual course of our pupilage, finally shone in their inmost recesses; and of the peculiar excellence of the system of deaf-mute instruction, introduced in all our Institutions by the "Friend of the Deaf and Dumb," which manifests itself so triumphantly in the intelligence beaming in the eyes of my mute fellow-beings now regarding my discourse? Such an undertaking would appear superfluous; yet, as an inquiry was instituted last spring, by the Legislature of New York, into the practicability of instructing deaf mutes together with hearing and speaking scholars in our common public schools, it would not be amiss to lift far above our heads the truth so as to invite the notice and consideration of those who proposed and passed that inquiry, as well as all our legislators, upon whose sole pleasure depends the weal of our invaluable Institutions, and the welfare of the hundreds of unfortunate beings who are now basking in the genial rays of enlightenment therein, besides the thousands who are waiting for their turn.

In concordance with the fundamental principles of Physiology, the auditory nerve, in its perfect state, conveys and impresses all the sounds of spoken words upon the mind, and the mind recognizes them when they are repeated twice or more. Thus, a child's mind, in the course of its accumulation of impressions of sounds, besides those of visible objects through the optical organ, develops itself through the

articulate medium; but the organic functions of a totally deaf child's ears are so deranged as to incapacitate the conveyance and impression of sounds upon his mind,—hence the continual blankness of his mind, save a very few pictorial impressions of visible objects, received by his optical organ, and a few clumsy natural signs which his mind occasionally imposes upon his arms and hands to represent the necessities of life. From childhood both the children grow up to manhood. The hearing man, having passed through his long course of academic labors, now enters upon the arduous labors of a merchant, with an extensive knowledge of the world with which he is to transact business, or of those of a man of law, with a comprehensive knowledge of legal subtleties, or upon those of an ecclesiastic, with a mind profound in theological lore. But, how great is the contrast presented by the uneducated mute man! See how moodily he attends to the common drudgeries of life! Though possessing a mind of first-class capacity, quickness of apprehension and aptitude to learn, he is hardly equal to a lisping child of three years in the extent of knowledge of words! Why has this mute man, enjoying the physical strength and elastic activity of manhood, been brought up in abject ignorance, in spite of the solicitous efforts of his despairing parents and friends with all their ingenuity to improve his mind; in spite of his having long been among his hearing and speaking playmates, even in their own school-rooms? Is it not because they were wholly unacquainted with the peculiar *modus operandi* of instruction, distinguishing our system from that of the speaking? Why did the schoolmaster, in whose room this mute man was wont to associate with his playmates, not grasp so rare an opportunity to exercise his skill in sowing the seeds of knowledge in the mute's mental soil, that they might germinate in due season? Is it not simply because the learned pedagogue did not understand any of our arbitrary signs, so essential to the explanation of the grammar and other rudiments of education, without which we indeed doubt that we could have ever made any progress in our intellectual acquirements?

Thus, if we send all our uneducated mutes to the public schools instead of the truly indispensable State Institutions, how can their teachers undertake to cultivate their minds,—they, the teachers, being in the same awkward predicament in which the schoolmaster referred to, himself was placed? Suppose that all those teachers were well versed in our system, how could they collect more than one or two mute day-scholars in their own neighborhood, whereas, in fact, the deaf and dumb reside so sparsely in their respective States, as to render it utterly impossible to constitute them day-scholars? Nor can it be more economical to collect and board even two mutes at each teacher's house, for the total expenses to be defrayed by their respective States in their maintenance would amount to a sum far exceeding those appropriated to the Institutions; and still worse to say that the teachers are expected to divide their attention equally if possible, between their mute and hearing scholars, therefore, the progress which they may make in their studies will come far short of the extent of that generally made by the pupils of the Institutions.

Such are the truths, which, just demonstrated, can not fail to establish beyond cavil, the vital importance of the Institutions, the fruits of Dr. Gallaudet's noble and disinterested zeal in securing to the deaf mutes the benefits of education, and the preëminent practicability and appropriateness of the French system to the mental culture of the mutes, seeing that it is the one which the All-Wise Providence led this American Abbé de l'Epée to adopt, after his futile endeavors to gain admittance into the London and Edinburgh Institutions, whose superintendents turned their backs coldly to his ardent yearnings of heart to enlighten his benighted mute countrymen.

By the way, it would be ingratitude of the blackest dye not to acknowledge our indebtedness to the venerable Abbé Sicard, whose heart was ever inspired with an impulse of benevolence and solicitude for the intellectual welfare of the mutes of the whole world, for his disinterestedness of purpose and promptitude in opening wide the doors of his

thriving Institution to our young "Benefactor's" researches, that he might be thoroughly initiated in the art of disclosing to our wondering eyes the hidden avenues of knowledge.

Since its importation from the French Institution, our system has undergone a considerable number of reforms, among which the theory of "Religious Service in the Chapels of the Institutions every morning and afternoon and every Sabbath-day," has been fully and thoroughly tested, and proved eminently successful in instilling in the pupils' minds the essential principles of Christianity, without tincturing them with any peculiar sectarian doctrines. Such a *coup de grace*, which, skillfully introduced to further the perfection of the Americanized system, has pushed our American Institutions far in advance of the European ones in religious culture, reflects much credit on its author's name—Dr. Gallaudet! Among its happy results, (many mute graduates have since become practical professors of religion,) its good author's eldest son, worthy of his name, is now making efforts in collecting funds for the establishment of a church and lecture-room for deaf mutes in the city of New York; and it is much to be hoped that his aim will ere long be gained, and his eyes will be gratified with the sight of a respectable congregation, totally deaf and dumb, regarding attentively his sermon and joining him in prayer within the walls of a neat and unassuming edifice of their own. Moreover, the principles of Christianity,—the love and worship of the Lord,—the implicit obedience to his commandments, and the faithfulness and honesty in dealing with mankind, which Dr. Gallaudet strove to inculcate on his pupils, found a most devoted and attentive disciple in his own self. In those two first principles, the constancy and sincerity of his professions both public and private, scarcely need any comment, for all, without an exception, have acquiesced in the general assertion that he was a bright example, worthy of imitation, of those requisites of a true Christian. And in the last principle, his actions, always guided by a desire to win goodwill from all with whom he dealt, indicated a most lovely trait of character. Among many instances of his honesty

and oneness of purpose, was his marriage with a blooming *mute* girl—a pupil of his—whose confiding love he reciprocated with a holy passion and a manly offer of his hand.

There is, however, one deed of Dr. Gallaudet's soul, which must not be lost sight of, though, it is true, it was not achieved on our behalf. On his retiring from his laborious duties in the American Asylum, by no means adequate to his naturally delicate constitution, he became a chaplain to the Insane, at their lovely Retreat near this city, he having declined advantageous offers of ministry. His gentleness of nature, his perpetual geniality of spirits, his equanimity of mind, and his earnestness and seriousness of heart in religious matters, qualified him admirably for a minister of the gospel at such a place where, in a state of being which none can ever relish,

Dwell men and women, 'reft of blessed reason ;
In direful ravings of Insanity
They gad about within their narrow cells,
Move to and fro, at times in antics strange,—
Screaming, hallooing, sighing, sobbing, laughing,—
Stalk forward, backward, sidelong as they list,
Chattering, spouting, singing, mumbling, ranting
In words so strange to the sane's aching ear.

It would surely have warmed your hearts, had you been eye-witnesses, as I fortunately was once, to see that truly good man moving with the freedom and composure of an old, valued friend, along the corridor in the female department, shaking hands most heartily with the crazed women who were occasionally found therein—

In steps so slow and spectral gliding,
While their mad ravings were subsiding,—

and, with genuine benevolence beaming from his large, projecting eyes, breathing forth balsam-like words of comfort that evidently stole in and touched their hearts—ever and anon cracking innocent jokes, at which the poor beings simpered, and he rejoined to their vacant simper with a good-natured laugh, rendering his characteristic dimples deeper!

Time—even scores of long and weary years of toil and care—can never efface from the tablets of my memory, two scenes which I witnessed there. The first scene: when having gladly accepted his invitation to accompany him one fine afternoon, to the Retreat, and having strolled about within, I was ushered into an apartment where sat in maternally dignity, an elderly, respectable looking lady, in whose rolling eyes a peculiar luster and staring expression betrayed the real, pitiful state of her mind. She grasped my hand, much to my surprise, and declared, as my friend interpreted to me, that *I was her son George!* My reverend cicerone assured her most blandly to the contrary; but she insisted in her assertion that I was he; at the same time she gave me a gaze of maternal affection which could never have emanated from the eyes of any other sane woman than my own, now sainted mother. Somehow I got relieved of the dreadful presence of the fair maniac, and, as the hour of service was at hand, we went down to the spacious hall, in which the second scene presented itself to my admiring eyes. Instead of a splendid apartment with a gracefully groined ceiling, the hall where a plain pine desk, in lieu of a richly carved pulpit, of most costly materials, and with its purple velvet cushions and fringes, was placed between the opened doors of the two adjoining apartments, one for the females and the others for the males, in which the patients sat demurely on long benches, constituted a *chapel!* The Chaplain now took his stand by his modest desk. What a pulpit for such a saintly preacher to lean his hands upon while expounding the Scriptures! He proceeded with a master's skill, to unfold to their gloomy ruins of minds the boundless mercies of the Father and the exquisite beauties of the Son's love. The patients gave deep attention to his lecture; in the mean time they preserved their decorum, under circumstances that elicited my uttermost admiration! What a triumph of Religion over the awful thralldom of Insanity over Man! He then shut the sacred book, and, raising his closed eyes upward, breathed forth a fervent prayer. I say fervent, my ears refusing to listen to his words, because his

expression showed to my attentive eyes such a celestial glow, blended with the solemnity contracting his eyebrows. The more humbly his tongue ejaculated his supplication for His mercy on his miserable listeners, the more sublimely his prayer soared to Heaven—seeming to meet and wrestle with Him, that it might prevail!

Where is the Chaplain now, who was wont to wend his solitary way to his desk, and bless his insane congregation with his perpetual smiles and fatherly admonitions? Where is the Friend of the Deaf and Dumb now, who, while Chaplain to the Insane, continued to assist by his wise counsels, well tempered by long experience, the Directors and Teachers of this venerable Asylum in their endeavors to ameliorate the condition of the Deaf Mutes? My friends, he is now resting in yonder cemetery,—waiting calmly for the first sound of the Archangel's *dead-awaking* trump, to receive his separated soul again, and ascend to the pearly gates of Paradise, and thence to the footstool of the benign Lord of Lords, where a crown of glory is prepared to be conferred upon his brow. Shall we then mourn his loss and implore him to return to his earthly abode in our midst again? Oh no.

Requiescat in pace!

Whilst years roll on—to complete consecutively their centennial cycles,—generations of mankind pass through ages, with new scenes, new organizations of civic governments, new cities springing forth into existence, and new, capacious edifices usurping this unpretending building before us,—this Monument will stand, even in its antiquated, perhaps mutilated state, bearing in its leaden heart our names. Instead of being allowed to sink into oblivion, his name, his virtues, his unostentatious acts of benevolence, will ever be preserved therein, as the poet, De Pompignan, says:

Ce sont là les vertus, les trésors assurés
Qui ne périssent point, et par qui vous vivrez:
Elles sont au tombeau nos compagnons fideles,
Et la mort et l'enfer se tairont devant elles.

Where is the Frenchman, who so nobly abandoned his own beautiful country, with all its luxuriant vines and ancient cathedrals, so vast in dimensions and so profuse in ornament, and its gay metropolis with her gorgeous palaces, replete with historic associations, her symmetrical gardens, enlivened by classical statues and sparkling fountains, her triumphal arches, her magnificent quays and bridges, and her countless restaurants and cafès with all their sumptuous emblazonry of gold and silver, and with all the *rechêché* viands of their unrivaled cuisine,—for a new, strange country, whose provincial rawness of aspect naturally tended to paralyze his native buoyance of spirits, and *took his abode permanently therein*—solely for the good of the deaf-mute Americans? Behold that is he—LAURENT CLERC!

Though bordering upon the age of a septuagenarian, may this FATHER OF AMERICAN INSTRUCTORS have many more peaceful years of existence to enjoy, together with a permanent pension to live upon, *in otium cum dignitate*, until his soul is summoned to join that of his bosom friend—Gallaudet!

My Brethren and Sisters: though not related to me by family-blood, the peculiar nature of our misfortune and our being the children of the “Father of the Deaf and Dumb,” indorse the propriety of my calling you my brethren and sisters. Well, we are about to return to our respective homes. Oh, may our Divine Father put in subjection the igneous impetuosity of the “Iron Horses” and the iron bosoms of the floating palaces, which are waiting to convey us,—and land us all at the thresholds of our beloved homes, without any accident or sickness befalling us! Let us resume our wonted labors with redoubled industry, sobriety and frugality, and profit ourselves by all our spare moments to improve our minds by reading good books and the most reliable newspapers, either daily or weekly, that we may realize our Benefactor’s anticipations that we should be ornaments to society!

Whilst we move on in our pilgrimage toward the Valley of Death, let us look back always to the day we have been

here, and contemplate with pleasing emotions the virtues and benevolence of the American Abbé de l'Épée, to whose memory our hearts have been concentrated in this modest yet graceful Monument!

Prof. G. C. W. Gamage next took the stand and offered, by signs, the following remarks; which were also read by Prof. Peet.

MR. GAMAGE'S REMARKS.

Ladies and Gentlemen. We are this day convened to celebrate the grand occasion of raising a monument in memory of the late Rev. Thomas H. Gallaudet, LL. D., the eminent man who first introduced the system of educating the Deaf and Dumb into the United States. It would afford me much pleasure to deliver a eulogy on the character and services of Dr. Gallaudet, but they are too well known for such to be needed, as they are already inscribed in letters of imperishable glory in the pages of his life. He was justly styled the great benefactor and father of the Deaf and Dumb, whose cause he ardently espoused, and his name will ever be cherished with unfeigned gratitude and affection in the hearts of all American deaf mutes, who have been rescued from the thrall-dom of total ignorance and heathenism, and thus enabled to inherit the kingdom of God through the atonement of Jesus Christ, our Lord and Saviour.

In our free and happy country many Institutions for the deaf and dumb, under the continued patronage of the benevolent Legislatures of the several states, have since the founding of the oldest American Asylum for the deaf and dumb at Hartford, sprung into existence, and proved to be in a high degree prosperous. Though they may be in some respects, inferior to our colleges and academies, yet they have produced many highly intelligent deaf mutes, whose names I need not mention. In fact the great majority of the deaf and dumb have made commendable proficiency in their studies, and are still advancing in a useful and practical knowledge of such branches as will render them happy and agreeable in the society of others. In connection with their

intellectual pursuits, they are devoted to the acquisition of some useful trade, and on completing their education they can independently rely on their own exertions and skill for a maintenance, and go where they please. Many are already married, and have families of their own, and live very comfortably, whilst others, who have an inclination to live single, are also generally in good circumstances. And here let me say a few words of warning to those bachelors, old or young, who may be present with us. While you are earning by your diligence a comfortable livelihood in your respective cities, you should be careful not to resort to tippling houses, to spend your time in drinking, smoking, talking nonsense, and profaning the Sabbath which God has sanctified, on the ground that you are surrounded by such temptations as will otherwise inevitably lead you to ruin, and thus cause injury to the high reputation of the Institutions wherewith you have long been connected. In view of this, I would recommend that Temperance Societies, either in cities where there are large numbers of deaf mutes or at the Institutions, should be formed on behalf of the deaf and dumb, as temperance is necessary to secure the respect and confidence of the best part of the community, and thus conduce to your usefulness, happiness and prosperity in this life.

The Institutions for the deaf and dumb are still advancing on the full tide of prosperity in the United States, and spreading the illuminating influences of wisdom all around them like the sun shining abundantly. Such Institutions are without doubt, superior to those in Europe, having the most ample social and religious privileges. In 1851, Dr. Peet, President of the New York Institution for the Deaf and Dumb, accompanied by his son Isaac Lewis Peet, Professor of the High Class, Messrs Howell, Denton and myself, sailed for Europe with a view to visit the schools for the deaf and dumb, and found that they were not so prosperous as ours; those of France excepted. The *Institution Nationale des Sourds-Muets à Paris* is considered to be much the best of all in Europe. Some copies of Dr. Peet's report on European schools are still for distribution. Let us

feel proud of such Institutions in our most glorious and enlightened country, wherein there is no fear of despotism, and let us acknowledge a debt of gratitude to the Giver of all mercies, for his infinite goodness in giving us freedom, happiness and prosperity.

In conclusion, though the sun of Dr. Gallaudet's personal usefulness has set forever, yet I hope his deeds, like the everlasting hills, will stand, as noble examples to guide posterity in promoting the best welfare and interests of the deaf and dumb. Let us ask our merciful Heavenly Father to lead us in the path of righteousness, so that when we depart from this life, we may be ushered into another and better world, where our ears shall be unstopped and our mouths shall be opened, and we shall sing and give glory to the Most High forever.

At this point, the Rev. Thomas Gallaudet, a professor in the New York Institution, and rector of St. Ann's Church for deaf mutes, came forward, in behalf of the family of the illustrious deceased, and spoke as follows by signs. His remarks were read by Luzerne Rae, of the American Asylum.

MR. GALLAUDET'S REMARKS.

MY DEAF-MUTE FRIENDS :

Three years ago the heart of a genuine Christian man ceased to beat. His sanctified spirit was received for Jesus Christ's sake into paradise and his gentle form was laid in the city of the dead in hope of joyful resurrection at the last day. He was especially dear to your hearts, and tears bedewed your cheeks as the news of his death was spread throughout the land. You felt like exclaiming with the prophet of old as he gazed upon the form of his spiritual guide majestically ascending to heaven, "My father, my father, the chariot of Israel and the horsemen thereof." You felt that the interests of the deaf mutes of this country had sustained an irreparable loss and in a beautiful manifestation of those sentiments which stirred your hearts to their utmost depths, you resolved to do honor to the memory of him

whom you so fondly loved and so thoroughly esteemed. To-day you have assembled in solemn conclave, from yonder veteran, the whole-souled co-laborer of the dead, down to the little children of silence, not yet sufficiently enlightened to understand what all these things mean. From New England hills and vales, from the rivers and lakes of the Empire State, from the City of Brotherly Love and its sturdy commonwealth, from the Old Dominion and farther down in the regions of the sunny south, from the rolling prairies of the west, you have come up, a mighty brotherhood, unknown to former periods of the world's history, you have come up to your American "alma mater," to tread the soil which your father trod and to rear thereon this graceful token of your gratitude for his labors in your behalf. In the midst of this novel concourse, stand a few whose feelings toward the dead you can never fathom. The widow and the children are here. Through me they desire, not to thank you for what you have done, no, no, for you do not wish to be thanked for what I know has given you such indescribable pleasure, but to tell you that they APPRECIATE this spontaneous, this almost universal movement of yours in honor of him who was so well known to them as a most affectionate and faithful husband and father. They desire you to understand that their satisfaction in everything pertaining to the erection of this most appropriate monument, is complete. Hoping that you, on your part, will appreciate the motives which have led them to give this public utterance of their sentiments, they most cordially invoke Heaven's richest blessings upon you in all the changes of this life and amidst the mysterious scenes of eternity. May we all be ready for Jesus Christ's sake, to be the companions of the loved one who has gone before, in the regions of the blessed.

After the conclusion of Mr. Gallaudet's remarks, Mr. Luzerne Rae, instructor of the High Class in the institution at Hartford, read the following letter from Dr. Peet of the New York Institution.

DR. PEET'S LETTER.

INSTITUTION FOR THE DEAF AND DUMB.

NEW YORK, Sept. 2, 1854.

DEAR SIR:—I have been duly favored with your circular of invitation to be present at the raising of the monument which the educated deaf and dumb of the United States are about to erect to the memory of their lamented benefactor, the late distinguished scholar and philanthropist, Rev. Thomas H. Gallaudet. It is with much regret that I find myself unable to attend. The time appointed, the sixth of September instant, is the last day of our vacation, and on that day more especially, as in less degree through all that week, the Institution will be crowded with parents and friends in charge of pupils, either returning after vacation, or seeking admittance. To all these it will be a disappointment, in many cases a trying one, if they fail to see personally the chief executive officer of the Institution in whose care they leave their helpless children. You will readily understand that nothing but the most cogent necessity could excuse my absence on that occasion.

I regret this the more that, besides the occasion in itself, it would present a favorable opportunity for renewing old friendship, and exchanging greetings with many estimable deaf mutes, and others not themselves deaf mutes, but known to me in times past as friends of the deaf and dumb, and fellow-laborers in their cause. There are many of both classes likely to be attracted together on this occasion, whom I still remember with cordial interest, though I have not met them for years, and may not meet again in this life.

But if I can not be present in person, I shall at least be there by this letter and in the spirit, If anything could augment the warm interest I have ever felt in whatever concerns the deaf and dumb, it would be the evidence, they give, of cultivated taste and generous feeling, in conceiving and carrying out to fulfillment, unaided even by advice from those who hear, the beautiful idea of erecting, where it will be most likely to strike the eyes of the deaf and dumb, and

the friends of the deaf and dumb of future generations, a monument that shall remind the world, not merely of the talents and virtues of our departed benefactor and friend, which history has already graven on a page more durable than a monument of stone or brass; but still more of the value which the educated deaf and dumb of America set on the blessings which, under God, they owe to the labors and self-sacrifices of Mr. Gallaudet, and of their love and enduring gratitude for their benefactors.

And may we all who have had the privilege of sharing Mr. Gallaudet's friendship and of profiting by his living counsels, whether present we see the monument with the eyes of the body, or absent with those of the mind, feel strengthened by the memories it awakes and intensified to greater efforts in the cause of benevolence and of religion.

HARVEY P. PEET.

LAURENT CLERC, A. M.,

President of the Gallaudet Monument Association.

Mr. Brown, from Henniker, N. H., then delivered a concise and interesting address to his deaf-mute friends, which was at the same time translated for the benefit of the *audience* by the Rev. Mr. Turner.

SPEECH OF THOMAS BROWN.

Mr. President: Unaccustomed as I am to public sign-speaking, allow me to beg your indulgence: may I hope to go through my task like a reaper who works well among the intervening grain.

Thanks to our gracious God that we are spared to meet here to enjoy the honor of raising a monument to the deceased Gallaudet, who formerly sought our happiness and prosperity, while others have been called away by a mysterious dispensation of God, who would wish to have witnessed this celebration, among whom were the late George H. Loring, Ira Derby, and Lewis Weld, Esq, a long tried friend of the late Gallaudet.

Was that monument built for our worship as an idol or for an ornament to this Institution? No! it perpetuates our

affectionate remembrance of a departed friend and benefactor, and will be an endless memento to this Institution of which that great man was the first principal.

Permit me to allude briefly to the memory of our Revolutionary fathers, by whose patriotic and resolute efforts we have become a free and happy people. It serves to illustrate the benevolent acts of several gentlemen in establishing this useful school for deaf mutes in this country. I will just allude to the astonishing progress of the American Asylum from the day of its organization to the present time, and ask you to draw a vivid contrast between its condition then and now, especially under the judicious labors of Gallaudet, and similar institutions, its branches in the Union, under their efficient supervisors. It resembles the Revolutionary success under the wise and brave Washington. The monuments of Washington and Gallaudet present an immortal beacon to the coming ages.

Thomas H. Gallaudet: may we ever delight to venerate this name, and admire his admirable virtues, and present his character in youth and age as the model for children and men to imitate, like that of Washington.

The generous assistance of the immortal Lafayette will command our grateful respect forever.

During his visit to Europe, Dr. Gallaudet met with some difficulties: England demanded a stated period for his admission into the school; Scotland was forbidden to communicate the art of teaching deaf mutes; it was a sad monopoly of the means of charity! However he was courageous, judicious and successful in France. It is fortunate for us that under a merciful ordering of God, he did not adopt and introduce the two-handed method of spelling into this country, as it must often be a great inconvenience to spell with both hands. How good God was to have prepared and selected such a man as was Dr. Gallaudet, for the friend and teacher of deaf mutes.

The generosity of the immortal Sicard in allowing Dr. Gallaudet to enjoy all the facilities in his school to qualify himself as teacher of the deaf and dumb, and his great sac-

rifice, in consenting to his beloved pupil, Laurent Clerc, coming here in order to aid Dr. Gallaudet how to teach deaf mutes, are justly entitled to our affectionate remembrance.

The long and arduous labors of Mr. Clerc demand our gratitude, and as they have served to place the American Asylum in its present flourishing condition, they should ever inspire the officers thereof as successors to our early friends, with regard for him now that he begins to decline in age.

Sir, it is not for us to meet and continually mourn around that monument for Dr. Gallaudet that he is dead, but gratefully honor and praise his philanthropic services, which have afforded us our hopes and happiness.

While a pupil for a considerable period, I used to see Dr. Gallaudet cheerful and hard at work in delicate health, and always contented with his humble circumstances as having no real estate, not even an animal except a cat! I ever felt toward him as my kind father. Now he is on his dusty pillow. His monument stands as an immortal memento to future teachers and pupils. May the choicest blessings of Heaven descend upon us, that we may be prepared to meet our first beloved teacher when death shall call us away.

Prof. Gamage, of the New York Institution, then introduced the following resolutions.

Whereas, Laurent Clerc, now being the only surviving associate of Dr. Gallaudet, so generously volunteered to quit France, the land of his nativity in 1815, and since that time, after his arrival in this country in the midst of strangers, has indefatigably and arduously devoted himself to the service of the deaf and dumb for over forty years as a distinguished and accomplished Professor, therefore,

Resolved, That the memory of Professor Clerc is cherished with profound gratitude and affection by all American deaf mutes.

Resolved, That the thanks of this meeting be tendered to him for the faithful and diligent manner in which he has discharged his duties as President of the Gallaudet Monument Association during the past two years.

Resolved, That our thanks are cordially presented to John Carlin, for the admirable address which he has delivered to us.

Resolved, That our most sincere thanks are presented to Rev. William W. Turner, Principal of the American Asylum for the Deaf and Dumb, Mrs. White, the Matron, and other officers, for the hospitable and excellent accommodations which they have afforded us during our stay.

After the unanimous passage of the above resolutions, Mr. Job Turner, of the Virginia Institution, offered prayer in the sign language. His excellency, Gov. Dutton, whose interest in benevolent institutions had led him to relinquish pressing duties and be present on the occasion, then briefly addressed the audience. His remarks were translated into the sign-language by Rev. Mr. Turner. The presence of the Governor and his address, speaking as it did, so deep an interest in the ceremonies of the day, and so fervent a hope that they might result in great benefit to the cause of deaf-mute instruction, everywhere in our land, added very largely to the imposing nature of the celebration. Indeed, it was one of the pleasantest features of the occasion, that the deaf mutes did not rejoice alone, in the consummation of their arduous undertaking. Not a sentiment was felt by them, whether of congratulation that the work was done and well done, of delight at the joyous convocation, or of prayer for the weal of the whole deaf-mute community, that did not meet a warm sympathy in the hearts of all who with them, joined in the celebration.

Though with the speech of his excellency, the Governor, the literary part of the celebration was concluded, yet the day was not yet finished. There were still other exercises of a different nature. A collation was prepared by the thoughtful hand of the Matron of the Institution and six hundred deaf mutes, with other invited guests, sat down to partake of it. After the large company had retired from the dining room of the Asylum, the time was spent in conversation and social intercourse till evening, when there took place an interesting ceremony in the chapel of the Institution. All assembled at seven o'clock to see *the wedding*. The parties whose happy lot it was to celebrate their nuptials on this auspicious day, were Mr. Samuel A. Lewis, of Willimantic, Conn., and

Miss Emily E. Hills, of Fabius, N. Y., both mutes. The whole assembly seemed to be as much interested and excited as though every one had individually participated in the solemnities of the scene; and then, if not before, joy was complete. The marriage rites were performed in the sign-language alone by Rev. Mr. Turner. From the chapel the company again repaired to the dining-room, where another bountiful repast had been prepared.

This concluded, the exercises of the day were finished.

Thus ended the celebration that had been so long looked for; and as far as we are informed it ended with perfect satisfaction to everybody. All the happy anticipations that had been so long indulged, were at last fully realized. The day was pleasant though rather warm; and nothing happened to interrupt the general enjoyment. Old friends came together on this happy day for the first time after a separation of a great many years. Every one found some old acquaintance, a class-mate or school-mate, with whom to pass congratulations or exchange sympathy. Every one was happy, and the *sixth of September, 1854*, will be a day never to be forgotten by those who shared in its joyous festivities.

The following address was prepared for the occasion by John O. David, a deaf mute from Amherst, N. H. Through some misunderstanding its delivery was prevented.

MR. DAVID'S ADDRESS.

President, Ladies and Gentlemen: It is interesting to see this congregation assembled to mourn for the departed father of the deaf and dumb. I love to be among you. I love to speak about Mr. Gallaudet, who was our first teacher in America, and raised us from from a dismal dungeon of ignorance to a delightful throne of knowledge and light. Had he not been anxious for our melioration and happiness, we might have been still uneducated. Many looked on Alice Cogswell with sorrow, but none of them made an effort to enlighten her. They thought it impossible and sought their own interest and happiness. I am not anxious to have their names men-

tioned, but let them be forgotten in the dust. But I am happy to say it was not the case with Dr. Gallaudet, who truly sympathized with that unfortunate girl and gave the first impulse to the improvement of the deaf and dumb. His noble efforts proved eminently successful and were abundantly blessed. His pure motives led him to practice benevolence toward this unfortunate class. I always honored him. I always with pleasure saw him endeavor to store our minds with knowledge.

With affectionate reminiscences I survey these grounds of education Gallaudet used to occupy. We see him no more. His bones sleep beneath our sad feet: however I trust his redeemed soul reigns in a happy eternity.

It is my opinion that it is much better for this monument to be erected in this Asylum yard than in the cemetery, for it will attract attention in the highest degree, and will make a very powerful impression on the mind of every visitor. It will exclude the attacks of oblivion from the worthy memory of our beloved benefactor.

We must remember his godly exhortations and his admirable Christian character. I hope we all shall rejoice with him in eternity.

Honor and peace to his resting ashes!

DEATH OF MR LUZERNE RAE.

It is hardly necessary to announce here the death of LUZERNE RAE, who has been for a year teacher of the Gallaudet High Class in the American Asylum, and Editor, since their commencement, of the "American Annals of the Deaf and Dumb." He was so well known among all friends of deaf-mute instruction, that the sad tidings of his death must, ere this, have reached every part of the land. He had but partly prepared matter for the October number, when he was so suddenly snatched away.

To the readers of the ANNALS, nothing need be said of

Mr. Rae's ability, or of the faithfulness with which he uniformly discharged his editorial duties. Of the gloom his death has cast over the institution in which he has so long been an officer, and over the large circle of his relatives and friends, we need say no more than to add a set of resolutions passed by his associate instructors at the time of his decease, and to insert an obituary notice that appeared shortly after.

RESOLUTIONS PASSED BY THE INSTRUCTORS IN THE AMERICAN
ASYLUM.

Resolved. That in the sudden and untimely death of Luzerne Rae, late teacher of the Gallaudet High Class in the American Asylum, this institution has to deplore the loss of an instructor of superior attainments, long experience and sound judgment; of a man of ripe scholarship, refined taste and varied attainments, and of a faithful, laborious and earnest investigator in the science of deaf-mute instruction.

Resolved. That as friends and associates of the deceased, we mourn with no common sorrow, the loss of a tried friend and valued associate, one whose memory we shall always cherish in the sacred recollections of the past.

Resolved. That to the deaf and dumb, the death of one so conversant with the history of past efforts for their instruction, so capable, earnest and assiduous in his efforts to illustrate, beautify and perfect their language, is a loss of no common magnitude, and one which with them we deeply deplore.

Resolved. That we tender our unaffected sympathies to the family and friends of the deceased.

Resolved. That the clerk be directed to enter these resolutions upon the records of the Institution and to transmit a copy of the same to the family of the deceased.

[From the Puritan Recorder of Sept. 28th.]

DEATH OF MR. RAE.

The sudden death, on the sixteenth instant, of Mr. Luzerne Rae, an instructor in the American Asylum for the Deaf and Dumb at Hartford, was mentioned under our obituary head last week. The loss, in this difficult and important

branch of education, of a teacher so able and accomplished, in the fullness of his strength and ripeness of his attainments, has been deeply lamented at the institution with which, for twenty-two years, he was connected ; while it has awakened feelings of sorrow and disappointment among the numerous Association of Instructors, in this and other Institutions of the same class, with whom the deceased was in correspondence as the Editor of the "American Annals of the Deaf and Dumb." It is not more the dictate of personal affection, in one to whom this event is a private sorrow, than it is the demand of public duty, which requires at our hands a few brief notices of his life.

Mr. Rae was born in North Haven, Conn., on the 22d of December, 1811 ; and, accordingly, at his death, he lacked a little over three months of having completed his forty-third year. His paternal ancestors, from the fourth generation, were inhabitants of North Haven, where they lived, successively, to a good old age, and were pillars in that ancient church, during the period covered by the pastorates of Rev. Dr. Stiles, afterward President of Yale College, and Rev. Dr. Trumbull, the venerable historian of Connecticut.

Mr. Rae, being an only son, and manifesting, from his childhood, an eager fondness for the knowledge to be obtained from books, was provided by his parents with the best means they could secure for his early intellectual training. He was characterized as a student by the rapidity and variety of his acquisitions, rather than by a plodding and patient application ; though the latter was not so much refused, as uncalled for by the ordinary exigences of his task. He entered freshman, at Yale College, in his seventeenth year ; and graduated with honor in the class of 1832. His taste, as a scholar led him to the cultivation of classical learning, and of the rich and various literature of his own language, rather than among the metaphysical and more abstract sciences. As a writer, he acquired a style of almost Addisonian purity and spirit, which, as his more manly mind came into contact with the active concerns of life, without losing anything

of its lucid and chaste simplicity, became, when the theme may have demanded it, most effectively pointed, nervous and energetic. He early exhibited poetical genius of a refined and beautiful order; and during his college course and subsequently, his pen was exercised not unfrequently in the production of pieces, which, had they been given to the public with his name, as some of them were without, would have gained for him an honorable rank among the few choice poets in the country. His part, in the exercises of his class at Commencement, was a poem, which was finely conceived and executed; and in 1833, by appointment of the Connecticut Alpha of the Phi Beta Kappa, he delivered a Poem, at the celebration of their Anniversary, which was published by request of the Society.

During the powerful revival of religion with which the College was visited in the spring of 1831, Mr. Rae, then in his senior year, became, as he humbly hoped, a subject of the renewing influence of the Spirit. Before the close of the year he made a profession of religion, and united with the College Church. It is our impression that his purpose was formed at this time, to devote his life to the work of the ministry. But as he would be young to enter into public life, if he proceeded at once with professional studies, he accepted of an application from the American Asylum for the Deaf and Dumb, to engage as a teacher in that Institution, and entered upon the engagement in the autumn of 1831. In this employment he soon obtained so great facility and success, that he was induced to continue his connection with the Asylum, from year to year, for seven years; during a part of the time, however, applying himself, as opportunity would permit, to a course of theological studies, with the aid of a private Instructor.

He received license to preach the gospel from the Hartford South Association, at their meeting at the house of Dr. Chapin, in Rocky Hill, June 7th, 1836.

In 1838, he determined to close his connection with the Asylum, with a view of giving himself to the work of the ministry and becoming a settled pastor. On his intention

becoming known, he received an application from the Trustees of the Massachusetts State Hospital for the Insane, at Worcester, then under the superintendence of Dr. Woodward, to discharge the duties of chaplain in that institution, for which a commodious chapel had recently been provided. With this application he complied, under an engagement for one year; and, though young and without experience in the ministry, he fulfilled the duties of that peculiar and difficult post with high satisfaction to the Superintendent and Trustees. The experiment (for experiment it was at that time) of making a public religious service, in the usual form, acceptable and useful among the inmates of a lunatic asylum, was made in connection with his labors at Worcester, and with entire success.

Mr. Rae did not, however, contemplate remaining at Worcester beyond the term of his engagement; and before the year expired, he had received from the directors of the American Asylum for the Deaf and Dumb, an invitation to return to that institution, and become established there as a permanent instructor. The proposal was set before him, in a comparison with the work of the ministry, as a serious question of duty, when considered in view of the qualifications and experience he had gained in this important department of instruction. The result was that he returned to the Asylum at Hartford in 1839, where he remained steadily devoted to the duties of his place in the institution till his work on earth was done. The entire period of his connection with the Asylum was twenty-two years. After the death of the late Principal, Mr. Weld, and the election of Rev. Mr. Turner, to fill his office at the head of the institution, Mr. Rae succeeded to the highest place of instruction in it, having only such pupils as were in the most advanced stages, under his care.

The labor of teaching, however, in such an institution, is one of great confinement; and is in some respects, adapted to be peculiarly trying to persons of an unusual degree of nervous susceptibility. Such was the constitutional temperament of Mr. Rae, much beyond what was apparent; and it may be doubted whether the employment was not in some

respects less favorable to his health than some others might have been. It was far, however, from satisfying the full demands of his intellectual activity; and it may be affirmed, we believe, with truth, that there was never a time, after he had, in some good degree, made himself master of the practical science of teaching the deaf and dumb, when he was not engaged, aside from his daily duties, in carrying on some independent effort of literary labor. We have spoken before of his theological studies, during the first period of his connection with the Asylum. Not long after his return to the institution, a new religious paper, the *Religious Herald*, was started at Hartford, the whole editorial management of which was placed in his hands, for the first four years of its existence, from January, 1843, to January, 1847. During this time the paper succeeded in obtaining a respectable patronage in Connecticut, and had been once enlarged to meet the demands of the public favor. It was conducted by its editor with characteristic ability and spirit; and his connection with it was only relinquished in obedience to the remonstrance of his physician against his performing so much extra labor.

The very next year, however, another new undertaking in the line of editorial responsibility, was put into his hands. A quarterly periodical, to which was given the name of the *AMERICAN ANNALS OF THE DEAF AND DUMB*, was projected by the gentlemen at the American Asylum, in concurrence with some in one or two other Institutions; for the purpose of opening a repository for important facts and documents on this subject, and of affording a vehicle of more extensive communication and discussion among those devoted to the labors and investigations connected with it. After one or two years this publication was adopted by an Association of teachers connected with these Institutions in the United States, and is sustained by them as to its pecuniary responsibility. Mr. Rae continued to edit this valuable work, by appointment of the Association, until his death; having nearly prepared the first number of the seventh volume, when the labors of his diligent pen were so suddenly arrested.

Its pages contain a number of elaborate articles of his own, besides a mass of miscellaneous matter which it devolved upon him to produce.

But while these literary labors, whose results have seen the light, are mentioned, the half is probably not yet told of what was in the process of elaboration by his fruitful mind and busy hand. From his poetical accumulations, which were considerable, with very little it is believed which would be deemed unworthy of the public eye, little or nothing has been published; except a few very beautiful pieces, of rather a somber cast, which he printed, rather than published, shortly after his great bereavement in the loss of his wife, in a little manual, entitled *TEXT AND CONTEXT*. It was without his name, being intended only for the circle of his friends and intimates. But, since its merits could not be thus closely hid, it has gone abroad somewhat, even under the disadvantage of having no visible paternity.

But the chief labor of his pen, now left but half complete, which had cost him ten years of diligent research in the time at his command, was a work to be entitled *A HISTORY OF NEW ENGLAND*; which, at the suggestion of some literary friends, who regarded him as being eminently fitted for such an undertaking, he was preparing to give the world in due time. His plan embraced the history of New England, down to the period of the Revolution, or to the establishment of the Federal Government; after which this portion of the country is more involved with the destinies of the entire nation. The era which the History was intended to cover, was itself to be divided into two parts, to each of which was to be devoted a volume of the work. The first of these the author had nearly, if not entirely, put in order for the press; having for some time past, entertained the purpose of publishing the first volume considerably in advance of its fellow, as being sufficiently distinct in its compass and design to render such a course a practicable one.

But his purposes and labors, in reference to the accomplishment of this important undertaking, have been broken off in the midst. It will be for others now to consider what

disposition may, with the best advantage, be made of the materials he has gathered, and to an important portion of which the grace and polish of his mind have been imparted.

Mr. Rae, about the time of his permanent settlement in Hartford, was married to Miss Martha C. Whiteside, eldest daughter of Thomas J. Whiteside, Esq., of Champlain, N. Y. This eligible and happy union was broken, about two years since, by the lamented death of Mrs. Rae, leaving behind her three children, two sons and a daughter. These objects of his tender care, especially since the death of their mother, are now made orphans by his death. But they will not be forsaken;—their Heavenly Father has already taken them up.

Upon the personal characteristics of Mr. Rae, which were truly amiable and interesting; upon his social virtues and his Christian graces, which were unpretending but ingenious and sincere, we have not intended to dwell in this hasty tribute. It has pleased God to call him out of this world of sin and suffering without even a recognition of the messenger of death. Our comfort is that those with whom is left the pain of so sudden and sore a bereavement, will not mourn as those without hope.

The reader will pardon here the mention of a coincidence with which our own mind could not but be pleasantly affected. On returning from Hartford, after the funeral of Mr. Rae, and entering our office, the first paper upon which our eyes rested, lying spread out on our table, was a copy of the *Cleveland Evening Herald*, which some person had sent with scorings to call our attention to the following lines; of which we may now say that the subject of this notice was the author, having written them on the occasion of the death of a valued friend. They appear in the *Herald*, with the following introductory note; and we trust they may be applicable to the individual named therein, though personally unknown to us, as we believe they are become to him who first indited them:

Please insert the following lines in your paper, and much oblige a friend of
J. H. WORTHINGTON, deceased.

Death of Mr. Luzerne Rae.

I shine in the light of God,
 His likeness stamps my brow ;
 Through the valley of death my feet have trod,
 And I reign in glory now.
 No breaking heart is here,
 No keen and thrilling pain,
 No wasted cheek, where the frequent tear
 Hath rolled and left its stain.

I have found the joy of Heaven,
 I am one of the angel band ;
 To my head a crown is given,
 And a harp is in my hand ;
 I have learned the song they sing,
 Whom Jesus hath made free,
 And the glorious walls on high still ring
 With my new-born melody.

No sin,—no grief,—no pain,—
 Safe in my happy home,
 My fears all fled,—my doubts all slain,—
 My hour of triumph come.
 O friend of my mortal years,
 The trusted and the tried,
 Thou art walking still in the valley of tears,
 But I am at thy side.

Do I forget ? Oh, no !
 For memory's golden chain
 Shall bind my heart to the heart below,
 Till they meet and touch again ;
 Each link is strong and bright,
 And love's electric flame
 Flows freely down like a river of light,
 To the world from which I came.

Do you mourn when another star
 Shines out from the glittering sky ?
 Do you weep when the noise of war
 And the rage of conflict die ?
 Then why should your tears roll down,
 And your heart be sorely riven,
 For another gem in the Saviour's crown,
 And another soul in Heaven.

In addition to the above, we insert the following taken from the "Carolina Spartan" of Oct. 5th.

On the announcement of the death of LUZERNE RAE, one of the teachers in the Hartford Institution for Deaf and Dumb, the deaf-mute population of the South Carolina Institution at Cedar Spring, met in their Chapel, Sabbath evening at four o'clock, October 1, 1854. Mr. R. C. Springs was called to the chair, and Mr. P. Rogers, Secretary.

After prayer by the secretary, in a few brief remarks in the sign language, the chairman explained the object of the meeting, after which, the Principal, Mr. N. P. Walker, offered and explained the following resolutions, which were individually adopted.

Mute friends: Yesterday a private letter was received, inclosing a slip taken from a newspaper, informing you that LUZERNE RAE, Esq., a teacher in the Hartford Institution for Deaf and Dumb, is dead. I saw in every countenance a sudden emotion manifested, while quickly the clenched hand fell on the heart expressive of sorrow.

Few of you personally knew him; but those who did, had told you about him, and you loved him, because he was a good man, a good teacher, and a true friend to the Deaf and Dumb in America.

He had led many minds from darkness and ignorance to light and knowledge, and was still an able laborer. He wrote the ANNALS which some of you have read. He is gone. God took him to rest in Heaven. It is right you should remember him in true love, and try to imitate his good works, and often encourage your associates to do so likewise. When we think much about the dead who were good, it causes us to try to live as they lived, so that we may die as they died.

I am glad to see you willing to show your respect for him and join with the deaf mutes of all Institutions in the United States in mourning his loss.

But you must remember that your Heavenly Father in his kindness calls his people to die. They can not live always on earth. He will call us all to die. It is right. Therefore,

Resolved, That we mourn the loss of our esteemed friend LUZERNE RAE, Esq., late teacher in the Hartford Institution for deaf and dumb.

Resolved, That we join in lamentation with all mutes and friends of the cause of mute-instruction in the United States; though we will not murmur at this Providence—submitting our loss for his eternal gain.

Resolved, That this expression be published in the “Carolina Spartan,” and that copies be sent to each Institution in the United States.

Resolved, That we especially sympathize with the inmates of the Hartford Institution, who have been successively called to mourn the deaths of Gallaudet, the noble founder of American mute-instruction, Weld, their late Principal, Woodruff, and now the subject of this notice, and earnestly pray that God in his Providence, may raise up others alike competent in their stead.

R. C. SPRINGS, *Chairman*.

R. P. ROGERS, *Secretary*.

CONSTITUTION OF THE NEW ENGLAND GALLAUDET
ASSOCIATION OF DEAF MUTES.

WEST HENNIKER, Sept. 25, 1854.

REV. WM. W. TURNER:

Dear Sir: Per order of Mr. Brown, I have made an abstract of the proceedings of the committee or convention rather, accompanied by a copy of the constitution as adopted by the convention. He says he understood you to say that you would, if we would send it to you, insert it in the next number of the ANNALS. If we have misunderstood, please let us know. You can add such remarks of your own as you think best, if any. Allow us to express our regret at the dispensation of Providence which has removed from your midst so

valuable a teacher as Mr Rae, together with our sincere wish that you may speedily find some one capable of filling his place. With much respect, I am yours, &c.

WM. M. CHAMBERLAIN,
Sec. N. E. G. Association.

PREAMBLE.

We, deaf mutes, desirous of forming a society in order to promote the intellectual, social, moral, temporal and spiritual welfare of our mute community, do pledge ourselves to be governed by the following Constitution.

ARTICLE I.—NAME OF THE SOCIETY.

The society shall be called "The New-England Gallaudet Association of Deaf Mutes."

ARTICLE II.—ITS OBJECT.

The object of the Association shall be the promotion of the general welfare of the mute community.

ARTICLE III.—GOVERNMENT.

SEC. 1. The officers of the society shall be a president, vice-president, secretary, treasurer, and a manager from each state in New England: these shall constitute a board of managers, three of whom shall be a quorum for transacting business.

SEC. 2. At the meeting of the society, the president, vice-president, secretary, treasurer and a manager from each state, shall be chosen on the plurality principle.

ARTICLE IV.—DUTIES OF OFFICERS.

SEC. 1. It shall be the duty of the president at the stated meetings of the board, with the advice and consent of the managers, to appoint such agents as shall be deemed necessary to sustain the concerns of the society.

SEC. 2. The president shall call and preside in all meetings of the board and society.

Whenever there is an equal division on any question, he shall give his casting vote. He shall enforce the due observ-

ance of the constitution, direct the secretary to call the meetings of the board and society, and perform such other duties as pertain to his office. He shall also have power to make such rules as may be deemed necessary to preserve order.

SEC. 3. The vice-president shall preside in all meetings in the absence of the president, and in case of his death or removal from New England, shall perform all his duties till another president is chosen.

SEC. 4. It shall be the duty of the secretary to keep a record of all the proceedings of the board and society, to keep a full list of members, life members and honorary members, to be the organ of communication with other deaf mutes and hearing persons who may feel an interest in the enterprise, and to perform any other duties which the board may assign.

SEC. 5. It shall be the duty of the treasurer to receive all subscriptions, donations or other property ; to keep a minute account of all the moneys he receives, and give receipts for the same ; to make a report to the society at the meeting, and to attend to any other duties which the board may direct. He is to be bound with good security in a reasonable sum to be determined by the board, to the faithful discharge of his duty, and shall pay no bills unless directed by the board.

SEC. 6. The managers shall collect funds in their respective states, and pay over the same to the treasurer, with the names, residence, age, occupation, and place of birth of the donors. They shall have the general charge of the affairs of the society, and power to fill any vacancies which may occur in their number, or in the officers of the society, till the next election ; and in case of the absence of both president and vice-president at any meeting of the board or society, the senior manager present shall preside.

SEC. 7. The manager of each state is to be authorized to direct mute agents in different places to solicit funds, to be forwarded to said manager, who is to pay over the same to the treasurer.

ARTICLE V.—MEETINGS.

SEC. 1. The board of managers shall meet once or twice in a year, to examine statements from the secretary, treasurer,

and other officers, and give counsel in regard to whatever may be required to promote the interest of the society.

SEC. 2. The society is to meet not oftener than once a year, at such time and place in New England as the board may appoint, any time between the middle of August and last of February, to examine the reports of the board and transact other necessary business.

ARTICLE VI.

SEC. 1 Any male mute may become a member of this society by payment of one dollar, and any female mute by paying fifty cents, per annum; and any mute person by paying ten dollars at any one time shall be a life member. Every one shall receive a certificate of membership and a copy of the constitution from some one of the managers, and shall be entitled to one copy for the year of such newspaper or periodical as may be published.

SEC. 2. Such as are only deaf or have never been in any institution for deaf mutes, and also graduates in foreign schools, may be admitted by paying the membership fee.

SEC. 3. No deaf mute shall enjoy the privileges of membership, nor shall any male mute be entitled to vote or hold any office, without paying the membership fee; always allowing them to sit in convention and witness any oration address, or lecture.

ARTICLE VII.—QUORUM.

At all meetings of the society, twelve members present shall constitute a quorum to proceed to business, and every meeting may be opened with religious service.

ARTICLE VIII.—DUTY OF MEMBERS.

It shall be the duty of every member to use all fair means to secure the desirable objects of the society.

ARTICLE XI.—SOCIETY ORGAN.

The contemplated newspaper or periodical shall be called "The Gallaudet Guide and Deaf Mute's Companion."

ARTICLE X.—SUBSCRIPTIONS.

Any hearing person, feeling an interest in this enterprise,

can take a copy or more of such newspaper or periodical as may be published, by sending the subscription price to the publisher or some one of the managers, and being a subscriber shall constitute such person an honorary member of the association.

ARTICLE XI.—TERM OF OFFICE.

All officers of the association shall be residents of New England, and shall be elected for a term of four years, commencing the first Thursday in September.

ARTICLE XII.—AMENDMENTS.

Except the first article, any amendment may be made in this constitution by a vote of two-thirds of the members present at any meeting of the society.

The above is a copy of the constitution which was adopted by the deaf-mute convention which met at Hartford, Ct., Sept. 7th, 1854. Those who have been in any degree familiar with the movements of the deaf mutes with regard to the proposed formation of the society, will see that it is the Henniker Constitution (so called) with some slight alterations. The convention adjourned *sine die* after adopting the constitution and electing officers for the ensuing term of four years from date.

The officers are as follows, viz.

President, Thomas Brown, of West Henniker, N. H. Vice-President, Geo. Homer, of Boston, Mass. Secretary, Wm. M. Chamberlain, of South Reading, Mass. Treasurer, Chas. Barnet, of Brighton, Mass. Managers, for Maine, John Emerson, of Howland, Me. For N. H., John O. David, of Amherst, N. H. For Vt., Daniel W. Phelps, of Middlebury, Vt. For Mass., Wilson Derby, of South Weymouth, Mass. For Conn. and R. I., Samuel A. Lewis, of Willimantic, Conn.

NOTE—Although this number of the ANNALS has been extended beyond the usual number of pages, much *miscellaneous matter* has been necessarily excluded. It has been thought best to insert the lengthy account of the Monument Celebration and the notices of Mr. Rae's death, and reserve for the January number a notice of Reports and other documents that have been sent us.

AMERICAN ANNALS
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ON THE DISUSE OF COLLOQUIAL SIGNS IN THE INSTRUCTION OF THE DEAF AND DUMB, AND THE NECESSITY OF GENERAL SIGNS FOLLOWING THE ORDER OF THE WORDS.

BY J. A. JACOBS.

IN the caption of this article, I have dropped the use of the terms, *natural* and *methodical* signs, and substituted those of *colloquial* and *general* signs, to avoid misunderstanding. The use of words in different senses by different persons has been, and still is, in all controversies, a fruitful source of difference and misunderstanding. With the most careful definition of an ambiguous word, or one that has been used by different authors in varying acceptations, it is still impossible to avoid being misunderstood, and even perhaps of sometimes yourself forgetting your own definition, and employing the term in another signification. In a former article, I have shown that the term, "methodical signs," is used in several entirely distinct meanings, and I have myself employed it in one differing, in some respects, from any former use. The sense in which I have used the term is, *significant signs following the order of the words*. I have also used the term, *natural signs*, in a peculiar sense, for signs, whether natural

or conventional or arbitrary, used in the colloquial order of the deaf and dumb. I propose therefore to drop this term, and employ the more appropriate appellation, colloquial signs; for *methodical signs*, I shall use the designation, general signs following the order of written words.

The course of Mr. Burnet's articles makes me the advocate of "methodical" signs in the half dozen senses in which that ambiguous term has been employed, and, of course also, of all the abuses which have been made of such signs by undiscerning instructors. Here the law maxim, "*Qui hæret in literâ hæret in cortice*," emphatically applies. Dr. Peet gives an example of this abuse, related by Bebian, who "one day seeing one of Sicard's assistants dictate to his class the phrase, *roasted chestnuts*, caused roasted chestnuts to be brought into the class, and demanded their name. All the pupils replied that they did not know, and were much surprised when told that they had just written the name. The difficulty was that the teacher had signed for the word *roasted*, as he would to express *roasted veal*. He had put the chestnuts on the spit. On another occasion, Bebian saw one of Sicard's disciples dictate to a pupil at a public exhibition, the sentence, 'The cat is a domestic animal.' For the word *domestic* he figured a *lackey* or waiter."

I myself witnessed, within the first month after entering an Institution for the deaf and dumb, a still more flagrant abuse of signs. The Instructor wished to teach the compound word *burn up*: for *burn* he signed as if plucking his hand from contact with a hot stove, and for *up* in its separate or primitive sense, and seemed to imagine that he was communicating to his pupils the meaning of these united words in the sense of *consume*.

Is it fair to present such a stupid abuse of a thing against its intelligent use? As well might a fork be pronounced a useless instrument, because some simpleton was detected eating soup with it.

The gist of my "theory" is, the disuse of colloquial signs, not the use of methodical signs in any sense of the word, not even in that in which I have used it. If any one can

get along without them, and can bring his pupils to think in the written words, I am content; provided he will disuse colloquial signs as an instrument of instruction. Mr. Burnet "admits that deaf mutes rarely acquire the ability to think exclusively in words;" that "the old natural signs and gestures remain, *in most cases*, the ground-work and connection" of "their medium of thought and communication." The fact that educated mutes continue, except in rare instances, often to arrange their words in the order of their colloquial signs, is proof that they continue to think in these signs.

Now what my "theory" proposes is, to discontinue the instrumentality, as far as possible, of this class or *order* of signs, and by signs following the order of words, and by language either alphabetical or written, to accustom them to think, as far as possible, in the order of spoken language. That they will do this faster and easier by disusing their colloquial sequence of signs, both "theory" and years of practice abundantly convince me. If, in the course of time, they can learn to attach their ideas to the written symbols of speech, it does not affect, but confirms the propriety of my "theory."

The general object of those who oppose the employment of "methodical signs," and myself, seems to be a common one, (and I doubt if we are so far apart as we seem to be,) to wit, the disuse of signs—opposition to the excessive use of signs. They profess to disuse methodical signs, and I, natural signs.

I have done myself, I am persuaded, injustice not only by using the term *methodical signs*; but by not more prominently presenting the great use I make of dactylology, or of language itself, and the effort to employ as few signs of any kind as possible—requiring the pupil to endeavor to understand the lesson, as far as possible, unaided by signs.

I will endeavor to illustrate my method, commencing with a beginner. After a small vocabulary of visible objects has been taught, I commence as usual to combine an adjective and noun. The noun has already been taught. The

adjective is now taught separately. It is then presented on the fingers in connection with the noun, as a *black horse*. Signs are then made for these words in their order. At first, the pupil will not perhaps as perfectly understand the phrase, as if taught by colloquial signs. But he soon learns to take ideas in this order. Colloquial or natural signs are not used, unless absolutely necessary in some difficult connection; and then only after the written order or connection has first been presented. The same adjective is then presented in connection successively with several nouns. Soon the pupil learns himself to connect it in an original example. He hardly ever fails to place the words, even at the beginning, in the proper order.

But if the ideas are first presented by colloquial signs in the order natural to the deaf and dumb, he will not only reverse the parts of speech in efforts to write original examples, but also in half the examples dictated to him to write. By my method he is gradually led, when he sits down to write, to think in signs in the order of the collocation of written words, or, if Mr. Burnet pleases, in the written words themselves—for it is perfectly immaterial to my “theory” which instrumentality he employs, so he acquires the habit of thinking in our arrangement.

Subsequently, when I have occasion to use the phrase *a black horse*, I present it by dactylology, disusing all signs, as soon as the words are familiarly understood. In all subsequent sentences and lessons, I proceed in the same way, employing colloquial signs only in the explanation of simple words, first before they are combined into a sentence; then presenting the sentence on the fingers; and then again, the second time, employing signs in the order of the words, so far, and so far only, as may be necessary to a perfect comprehension of the ideas to be communicated. If the sentence or construction be too difficult to be perfectly comprehended in this way, I employ, as a last resort, colloquial signs. In connected composition, every difficult word or idiom is previously selected and illustrated by examples of its use; so that few difficulties remain to the perfect comprehension of the

lesson, as it is presented sentence by sentence, on the fingers. Not unfrequently I find it easier to communicate the ideas of a complicated sentence by dactylology and signs in the order of the words, than by colloquial signs. These last, as is well known, can not communicate the ideas and facts of a long sentence with involved members and complicated construction, in the order in which they are presented in written or spoken language; it is necessary by colloquial signs to take the sentence to pieces, and present the ideas or facts, in successive, disconnected sentences. The use of these signs cherishes the sequence and manner of thought natural to the mute, and leads him, of course, to a corresponding expression in endeavoring to put down his ideas in language. No wonder, so long as natural signs are employed in instruction, that he should find it so difficult to learn the idiom of written language; no wonder that his composition should so frequently be a mere "jargon" of words,—no jargon in his own mind. His ideas are clear enough; but when they assume a written form, they may be understood, but are found to be arranged in the order of his vernacular.

To overcome this order of ideas and consequently of words, when the mute endeavors to reduce his ideas to written words, Mr. Burnet himself recognizes as "hitherto the greatest difficulty" encountered in his instruction.

Mr. Stone, in his able paper read before the convention at Columbus, also recognizes this "greatest" of difficulties in the instruction of deaf mutes. "The peculiar character of the vernacular of the deaf mute," he says, "is another serious obstacle to his progress in the work he has in hand. This vernacular is a language of ideas, and not of words and sentences. As has already been remarked, when he has so far advanced in his education that he can attach names to most of his ideas, these words are not arranged in his mind in the order of written language. Instead of the subject coming first, and the action, quality and object following, the object first attracts his attention, then its qualities, and afterward the other circumstances connected with it. It is not for him, in the first instance, to sit down and sketch rapidly with his

pen, his thoughts as they spontaneously arise in his mind. He must consider closely the proper grammatical form, and unless great care is exercised, his sentences are constantly running in the order of his thoughts."* Here Mr. Stone evidently recognizes also that mutes *think in signs*.

Mr. Burnet admits, "that if the pupils of our institutions could be induced to use *habitually* methodical signs among themselves, it can not be doubted that the advantage would be considerable. In this case they would become familiarized with the syntax of our language, in the same way in which speaking children are, by daily use; and the younger pupils might be expected to learn much of the correct forms of the language from the elder; thus reducing their instruction to little more than the cultivation of the memory. If they can remember the words and inflections corresponding to each sign, the *order* of words, hitherto the greatest difficulty, should cease to be one, where the methodical signs have become colloquial."

While it is admitted, that "methodical signs" or signs following the order of the words, can not be made for the deaf and dumb colloquial, yet their introduction, as an instrument of instruction, and the disuse of the colloquial signs, and requiring the advanced pupils in all their communications to the teacher to use either dactylology or written language, and for the teacher in all his communications to do the same, is surely an approximation, and no mean one, towards "the acknowledged advantage," and is doing much to "familiarize" the pupil "with the syntax of our language in the same way in which speaking children are, by daily use."

I might, I think, here pause with this defense of my "theory" of instruction; and leave the *side issues* raised by Mr. Burnet, upon the abstract possibility of deaf mutes learning to think in written symbols, and the comparative rapidity with which deaf mutes and speaking persons read, as unessential and unnecessary to the defense of my method.

* Proceedings of the Third Convention of American Instructors of the Deaf and Dumb, p. 135.

But inasmuch as those teachers who discard methodical signs in every sense of the term, seem to have nothing left but colloquial signs, as an instrument of instruction, it seemed to me important to call attention to the fact, that as a general thing educated deaf mutes continue to think in signs, and hence the utility and necessity of confining ourselves to the employment of signs following the order of the words, or methodical signs: that we could not rely upon our pupils thinking in the order of written language, when we used a "paraphrase" of colloquial signs in communicating to them its meaning. The utility and necessity of such a mode of employing signs, rest upon a firm basis, when it is admitted that "in most cases" educated mutes still employ their "old signs and gestures" as the instruments of thinking; and that they form "the ground-work and connection," the web and woof of their mental exercises.

May it not be very properly called unnatural, that they should do otherwise? Let us look into the mental condition and exercises of the mute. Previous to instruction, he has confessedly no other means or instrument of thought than things themselves and his natural signs. He is brought under instruction, the meaning of written words is communicated to him by signs—associations the most intimate are formed between the signs and the words—it is through the former that he acquires and continues to know the signification of the latter. It is seldom that any association once formed between two objects or things, is ever lost. The existence of no mental principle is better known and established than this. Even casual associations are hard to be forgotten or dismissed. They cling to us, and involuntarily one object recalls another not naturally, but even accidentally, associated. May it not then be thought strange that a mute should dismiss from his mind the very and only instrument through which the meaning of words can be communicated to him?

Take a simple example. You teach him the meaning of the word *strike* by the action or sign of striking. Can he ever dismiss the association? And if he can, or when he

does, has he not likewise lost the meaning of the word? What other idea has he of the word than that which his action or sign conveyed? What is his idea, but the action or sign? What is then his object or instrument of thought but this? Is not the sign as naturally recalled by the sight of the written word, as the sound to the speaking child? If the speaking child can not dismiss the mental sound of the word, which it is confessed he can not, how can the mute dismiss the mental sign, equally as intimately and as necessarily connected?

Mr. Burnet asks if I "can see how an English boy, who has received the meaning of the Latin words, *Pater dedit mihi librum*, by the English words, *Father gave me a book*, can ever come to read over or think over the Latin words without repeating or thinking over the English ones?" Nothing more easy to comprehend. He has only to learn to substitute one set of sounds or spoken words for another; just as easy to do, or nearly so, as to substitute one set of English words previously unknown for another set heretofore familiar, as for example, *volume* for *book* and *delivered* for *gave* in the above sentence.

But can Mr. Burnet "see how an English boy" who should receive the meaning of the same sentence written in Hebrew characters, without being taught the sound or pronunciation of the letters or words, but only to recognize the *form and combination* of the letters, "can ever come to read over or think over" the *written* Hebrew words, without repeating or thinking over the English ones in connection?

If a speaking child can not do this, and I am free to doubt that he can, then a mute can no more dismiss the signs by which the meaning of the English written symbols have been explained to him. If he can, no one would deny that it would be an extraordinary exercise of mental abstraction, one that could be exercised but by few children, and a power not to be familiarly depended upon for the acquisition of the Hebrew language by speaking children.

Mr. Burnet thinks proper to caricature the use of methodical signs by an attempt to teach a lad Latin by framing

for him a new language "composed of English roots, with terminations to ape the Latin, and placed in the order of the Latin words." It needs no caricature to represent the "jargon" made by natural signs when reduced to words. Let us have an example: *yesterday river go I, fish two catch, home bring, mother dinner cook me.* Or take Mr. Burnet's own sentence, and let us give "the English roots" the order of colloquial signs: *Arms man sing I, shores Troy come first.* Does Mr. Burnet think this more elegant English than the example he has given of English roots with terminations to ape Latin? I opine that the mute lad will not make more progress in learning English than his cotemporary in acquiring Latin. Now I would never present the ideas to him, when under instruction, in this order, but by presenting them to him first by dactylology, using signs as far as may be necessary to connect the words together and show their meaning and inflections, endeavor to lead him when composing to think in this order. This process will stand the test of ridicule; though that has, I believe, been long since rejected as the "test of truth."

I have admitted that mutes easily remember the forms of unknown written words without associating signs with them. Mr. Burnet thinks it strange that I should "deny the natural and obvious inference from this fact, that there is no such necessary and indelible association between written words and signs, for the deaf and dumb, as there is between written and spoken words, for those who hear." Let us examine this reasoning. A pupil brings to me written on his slate, or he spells on his fingers, the long word *impossibility*, and has no sign for it "whatever," and of course no idea of its meaning "whatever." I "freely" admit he can think of and in written words after this fashion all day, and "dream" in them too at night, without associating any signs with them. But I explain to him its meaning in signs with whose signification he is perfectly acquainted. Now, argues Mr. Burnet, he could think of and in the word previously to acquiring its signification through a significant sign; *ergo* he can still think in the written word and dismiss the sign as entirely

from his mind as if he had never seen it associated with the word. When he has acquired this privilege, it seems to me he has lost the idea, as well as the sign which conveyed it.

Mr. Burnet says the educated mute, after he leaves school, by associating with speaking persons, gradually attains to the faculty of associating ideas with written language without the intermediation or association of signs, and "will gradually admit a number of words for which he has no simple and convenient signs, both into his colloquial dialect and into his private meditations." Grant it: he may not be able to give "simple and convenient [methodical] signs" such as he can give for those words he has been taught at school; but if he understands the meaning of these words, he can explain them by "a paraphrase of colloquial signs," and with these the words are associated, both when he uses them in his "colloquial dialect, and in his private meditations;" and if he can not do this, he does not understand their meaning at all, but uses them as speaking people sometimes do spoken words, without any clear idea of their signification. Unquestionably, a mute who knows the meaning of a word or phrase or sentence, can tell *in signs of some sort*, what his notions of the word, phrase or sentence are. It would be to stultify him to deny it.

But "as to the *possibility* of deaf mutes recognizing a written word, and having in the mind the association of ideas it suggests, without having any particular signs for it, the appeal must be," says Mr. Burnet, "to *facts*." First, I remark that I do not assert that he will always have some "particular" or methodical sign for it. His signs may not be very particular; they may be loose, numerous, a whole "paraphrase of colloquial signs." These can be the instruments of his thoughts and as closely associated with the word as a particular methodical sign. But to the facts. "Can not a deaf mute recollect the prominent traits of character and principal actions of Epaminondas, or Scipio, or Attila, without *a sign* for each of these names?" Certainly he can without any single methodical or particular sign. But there will be connected in his mind with the name,

all the colloquial signs by which the man, his "traits of character," his actions and his country, were described; and it would greatly aid him to think of Epaminondas, his character and his history, if you would give him for the man *a* sign, a "particular," or if you please a "convenient" or methodical sign, by which he could readily recall him and think of him. If Scipio were present, he would think of the man himself, and his features and general appearance, when looking at the written word—so he will do after he leaves, if no sign-name is adopted; but if you will give Scipio a sign-name, such as mutes are accustomed to give to all their acquaintances, he will ever after think of Scipio in and by that instrumentality, associated with his name, and think with greatly the more ease and convenience. Without such a sign he must think of the name associated with the man. If he has never seen Scipio, he will think of him by and in the signs by which you have described him, in close and "indelible" association with his name.

For "methodical signs," I have substituted the term *general signs*. They are as necessary and indispensable in the education of deaf mutes, as are general words to speaking persons. Without them, their range of general ideas would be very small indeed. How could we get along in their instruction without such general signs as those for *man*, *horse*, *cow*, *house*, *tree*, *dog*, &c., &c. Not less necessary, nay more so, because the genera are far less obvious, are general signs for such words as animal, being, weather, color, condition, circumstance, &c., &c., including all the names of general classes, and all the abstract nouns of the language, besides many verbs and adjectives and adverbs that represent general ideas. Now, a mere analysis or "paraphrase in colloquial signs," will not communicate to the pupil the general idea—that quality, or those properties, that are common to the genus. He may, and doubtless often does, especially if he is sagacious, discover the common quality of the class; but he ought not to be left unaided to do this—it should be distinctly pointed out to him, and the general idea should be embodied in a general significant sign, which as distinctly recalls, in connection with the

written word, the general idea, as does the general word to us. How such signs can be dispensed with, I am at a loss to perceive.

From further "experiments" which Mr. Burnet has made, he concludes "that well educated speaking persons read perhaps twice as fast as well educated deaf mutes." I have nothing to say as to the correctness of these experiments, but will engage to show a score of educated mutes, who fall short of being "well educated," being still under instruction, who, *within the compass of familiar acquirements*, shall read and understand written language as rapidly as any "well educated speaking person"—as rapidly as the human mind is capable of action. Their mind's eye shall glance along the written line with not less agility than the movements of the queen of the Volsci:—

"Illa vel intactæ segetis per summa volaret
Gramina: nec teneras cursu læsisset aristas;
Vel mare per medium, fluctu suspensa tument
Ferret iter; celeres nec tingeret æquore plantas."

"The reading by signs," says Mr. Burnet, "is a tedious process, because time must be taken for two distinct processes, recognizing the word and repeating the sign." Again—"if it takes less time to count one than to count two, he should be able to read faster by simply recognizing the written word, than by recognizing the word and then substituting the signs." If Mr. B. means "repeating and substituting the signs" by actually and corporeally making them, there is no dispute between us. But why cannot the mute as rapidly recognize the written word and *mentally* the sign which gives significance to it, as we do the same written word and mentally the spoken word, of which it is a sign to us? The mute can do it; does do it—at least that is my experience—every hour in the day, with the rapidity of thought; if the speaking person can beat that "all hollow," he is welcome to the victory.

Mr. Burnet's articles have been answered simply because they gave me the opportunity and imparted a stimulus to place upon record the experience of over thirty of the best

years of my life and strength, now nearly spent to exhaustion by excessive labor under unfavorable circumstances, in behalf of deaf-mute instruction. I have thought it my duty to do so, that young men, just entering into this self-denying and responsible and benevolent work, might have that experience, though its value should be small, and though its fruit should even be unsound. I have no fondness for controversy, and no tact for it. I acknowledge the ability and general courtesy of Mr. Burnet's article, and appreciate his zeal and writings on the subject of deaf-mute instruction. I am aware that his views correspond with those of some of the ablest instructors in this country, and that my views are somewhat antiquated. They were formed some thirty long years ago, while a student at the AMERICAN ASYLUM, and the experience of these many years has only served to confirm their correctness. Until convinced—and I am open to conviction, and would rejoice in finding the "*optima via*"—I shall probably retain them, albeit I should "stand, at this stage of the world's progress, nearly or quite alone." "All is not gold that glitters," and all "*progress*" is not advancement.

ON THE USE OF THE DICTIONARY IN THE INSTRUCTION OF THE DEAF AND DUMB.

BY JOHN R. KEEP.

[The essay here presented to the readers of the ANNALS, was read before an association of the teachers of the American Asylum, as introductory to a discussion of the following resolution :

"Resolved, That in the older classes in our institutions for the deaf and dumb, the pupils should be made to rely mainly on the dictionary, and on verbal explanations by the teacher, for the understanding of language."]

THE mode in which instruction in language is now given in our institutions for the deaf and dumb, is substantially as follows. Two or three pages of a book are first written

upon the large slates of the school-room. The teacher then proceeds to give a *free* translation of this language into natural or colloquial signs. By this first step of the process, the pupil receives the ideas which the passage, as a whole, expresses, but he knows not how these ideas are to be broken up, and distributed among the several parts. Just as the ideas in a page of Chinese or Arabic might be given to us, without our being helped thereby to the meaning of any one of the Chinese or Arabic words. The teacher, therefore, proceeds to give what may be called a *verbal* translation of the passage. He points to the words successively, and by signs gives the best approximation he is able to the import of each, indicating at the same time their grammatical relations. Examples illustrative of particular words and phrases are added, and these the pupil is afterwards required to introduce into sentences constructed by himself. The next day, this process is reversed, the pupil being required to give back in signs, what the teacher had previously given him.

Turning now to the method proposed in the resolution, we find in the first place, every pupil supplied with a complete English dictionary, one in which all the meanings of words are given, and in which each meaning is illustrated as far as possible by appropriate examples. With this apparatus, we set the mute to his lesson, precisely as we do the student of Latin or Greek. A word being given, he turns to his dictionary and finds, perhaps, nine meanings set down to it. Which of these will suit the word, in the passage he is reading? This is what he is to determine. He looks again at the word as it stands in the book,—notices with what other words it is connected,—forms some conjectural notion of the idea contained in the sentence,—recurs again to the dictionary, and in the end settles upon a meaning which he thinks suits the place. Against the word, written upon his small slate, he enters the number of this definition and the usual abbreviation for the part of speech; and proceeds to another, the particular meaning of which in the place where it stands, he ascertains and re-

cords in like manner. Thus he proceeds, till all the words given by the teacher, have been looked out in the dictionary, and the numbers designating their meaning have been entered against them. The teacher in the mean time goes over the same ground, and has his list of words made out, and the number designating the meaning of each recorded against it. If the pupil is unable to fix upon the proper meaning of a word after suitable trial, he is instructed not to call upon the teacher for help, but to enter the word, leaving a blank opposite to it.

The pupil's work is next to be examined, to see if it has been correctly performed. He is called to the teacher's desk, and as simply two columns of figures are to be compared, it will require but little time to look over his list and ascertain its mistakes or failures. These he should be required to study again, and in this second effort, he should receive such assistance, as the teacher may think needful. If all the words in his list are correctly referred to their proper definitions by the appropriate numbers, a strong presumption, at least, is afforded, that the language studied is correctly apprehended.

To supply, however, any defects which may be incident to this process, and for the sake of fixing in the mind more strongly and exactly the meaning of each word, the teacher next proceeds to give, in language which he is sure will be intelligible, definitions of his own, and these definitions are entered in a blank book by each pupil. The phrases or complex expressions are next resolved into equivalent expressions of more intelligible form, and these are in like manner recorded by the pupil. As many words as the time will allow, are selected from the list, and sentences written upon them, care being taken to have each word employed in the exact sense in which it occurs in the book.

Finally, every sentence presenting difficulty from its complex or involved character, is carefully analyzed; attention is called to its principal parts, the predicate, the object and the subject, with the modifications and limitations of each.

But it will be urged, that the learning of language by deaf

lates by means of a dictionary is impracticable; that the definitions will be equally if not more unintelligible than the words which they define; that the English is as truly a foreign language to the deaf and dumb as Latin or Greek is to children who hear and speak; and that to require the pupils of our institutions to learn the meaning of words from a dictionary, is like requiring a speaking child to learn Latin from a dictionary which is itself in Latin. It is assumed here, that when we put the dictionary into the hands of the mute, he is up to that time wholly ignorant of the English language; whereas the fact is, that he knows probably more than one-half the words he meets with in the book he may be studying, and is constantly employing them in his letters, his compositions, and in his daily intercourse. To put into his hands an English dictionary, is no more absurd than to put it into the hands of a speaking child who only half knows the language.

Indeed, how is the dictionary helpful to any person? If one is perfectly acquainted with the language, a dictionary can be of no use, for there is nothing needing to be explained or defined. But if he only *partially* knows it, how does a dictionary assist him? It makes use of words which he does know, to explain and define those of whose meaning he is ignorant. It should be remembered too, that we do not leave the pupil to the definitions of the dictionary, but that others are framed by the teacher in all cases where they seem necessary. But admitting that the knowledge acquired in this way is imperfect, this is not to be reckoned so much the fault of the method, as the necessary consequence of the immature minds with which we have to deal. The knowledge imparted by signs is also imperfect. The knowledge which speaking children have of words, is very imperfect and incomplete. It is only by a gradual process that the true and full import of words is attained. Advancement in age and progress in knowledge are continually freighting the at first comparatively empty words, with new and more weighty meaning. It is vain to expect that a child will understand language in its fullness and breadth, or wield it

with the ease and power of a De Quincey. The great thing wanted is, that as far as his knowledge goes, it shall be accurate, and this end is much more likely to be secured by the use of a dictionary, than by any other method.

It will be urged again, that, though the words separately may be correctly apprehended, by means of the dictionary and the definitions furnished by the teacher, even then the pupil may fail to receive the meaning which they convey when combined. Under the old method, the teacher had a ready and generally an adequate resort in natural signs. How shall he proceed, if signs are dispensed with? It must not be forgotten that the pupil, at the point we contemplate, has no inconsiderable knowledge of English construction. He has not only read and understood books, in which this construction is employed, but he has had daily practice in expressing his own thoughts under these forms. The probability then is, that unless the sentence be peculiarly involved and difficult, he will perceive its meaning at once, if only he correctly understands the several words which compose it. But if he should not, the sentence must be analyzed. The principal parts being ascertained, a skillful use of the questions, *who, what, how, when, where, why*, will soon evolve its meaning.

As this is perhaps the most important of all methods in use, for the clear understanding of connected speech, the pupils should be made familiar with it by frequent practice. To illustrate this method, suppose the word *struck* is written upon the teacher's slate. He then asks, *who* struck? The answer may be John. *What* did he strike? He struck James. *How* did he strike him? With a club, or very hard. *When* did he strike him? Yesterday. *Where* did he strike him? On his cheek. *Who* is John? John is the son of Mr. Smith. *Who* is James. He is the son of Mr. Pierce. *Why* did John strike James? Because he was angry. The sentence will then read, Yesterday, John, the son of Mr. Smith, struck James, the son of Mr. Pierce, a hard blow upon his cheek, because he was angry with him. These several parts and their limiting or modifying clauses, may be

indicated by the use of the numerals 1, 2, 3, putting 1 for the predicate and its modifiers; 2 for the subject and its limiting or explanatory clauses; 3 for the object; thus:—Yester-¹day, John² (the son of² Mr. Smith)¹ struck James³ (the son of³ Mr. Pierce)¹ (a hard blow)¹ (upon his cheek)¹ &c.

The advantages of the method of teaching here set forth, are, as I conceive, many and important.

I. It brings the pupil into familiar acquaintance with, and causes him constantly to apply, two principles which lie at the foundation of all true knowledge of language. These principles are,—(1) that words are in their natural place and have a real and practical import only in sentences; (2) that the same word in different sentences has widely different meanings. Every dictionary, in defining a word, gives its meaning as it exists in some sentence. A good dictionary will give all the meanings of a word, and examples of sentences in which the word with these different meanings occurs. By the use of the dictionary, the pupil is compelled to recognize constantly these all important principles in the acquisition of language. The definition and the illustrative example are seen to belong to each other, and they mutually explain each other. But the illustrative sentences in a dictionary are not sufficient by themselves. To get at the actual meaning and full force of a word, it is often necessary to read a dozen or twenty lines preceding and following it. It is utterly impossible to attach right ideas to words without this careful scrutiny of the whole passage, in which they stand; and this we urge as one of the chief merits of the plan proposed, that by it, the pupil is compelled to make this examination of the connection. In no other way can he fulfill the requisition made of him. He opens his dictionary for a word and finds that it has six or a dozen meanings. How is he to know which of these is appropriate in the passage he is reading, unless he looks at the passage and examines it carefully to see what meaning is required?

This is what every student of the ancient languages does

and must do in the process of translation; and the nice discrimination thus gained, is one of the most important advantages of the study of these languages. This looking at the connection in which words stand, is wholly wanting on the old system. When every word of every sentence is explained by the teacher, the pupil of course can have no idea of looking anywhere but to the teacher, for the meaning of words.

II. Another very important advantage of the method proposed, is that it vastly increases the familiarity of the pupil with the words which he already understands. This is what he most of all needs, to put him upon the same footing with speaking persons. Make him perfectly familiar with a class of words, by their use every hour and almost every moment, and there will remain, so far as these words are concerned, no important difference between him and his more favored speaking brother.

How is this familiarity and constant use to be secured? Plainly, if we adopt the principle that language shall be self-explanatory,—that new terms and phrases shall be explained by those already understood,—we both require and secure this familiarity which is so important. All the definitions which the pupil consults, are, or by the care of the teacher will be, in language which he already understands; all difficult sentences and phrases are resolved into equivalent expressions which he already understands; and thus like a widening circle of friends, the old and familiar are constantly introducing him to the new. On the *old method*, the pupil had occasion to look only at the words of the lesson. *By the new*, he is obliged to renew his acquaintance with and use twice or thrice as many, which are not in the lesson. In the one case, a portion of language is learned as a task. In the other it is made a direct means of thought and communication, and so put to a practical use, giving to the pupil in words which he understands, the knowledge which he is most anxious to obtain.

III. But not only do we, in this way, increase the pupil's familiarity with words already understood, but we accomplish another object of scarcely less importance. We impart

to him the power and the habit of *associating words with each other*; so that when one occurs, the other related words shall also come into the mind, or be made to do so by a slight effort of the attention. *Signs* can never give this power. By the use of the dictionary, the whole family of related words is brought before the pupil's eye, and impressed upon his memory; and still more, by the frequent practice of substituting equivalent expressions for the language of the book, wherever it can be done, the relations of words to each other will be perceived, and their association with each other be secured. How much facility and correctness in writing depend upon this association of words with each other, every scholar knows.

IV. By this plan we can secure *study, continuous, earnest study*, that which deserves the name,—not a mere parrot-like committing to memory, but the exercise of thought and inquiry. Our school-rooms will be more quiet, for the pupils will all have employment. By examining the more intelligent pupils first, more time will be given to the others, and no one be left to idleness before he is reached. When a pupil's list has been examined, he will then have his mistakes to correct, and when these have been finally reviewed by the teacher, he will have to record the definitions and equivalent expressions given by the teacher. Those who shall first complete this routine, may be required to exercise their powers, by the construction of sentences upon the words which have been examined and defined.

Thus, not only will there be constant occupation and study; but directed by right principles and to right objects, the studies of the pupil will invigorate and sharpen his powers. What is the great reason that our pupils must always be children with children's minds? Not because they are deprived of hearing, but because we always treat them as children, and give them only children's work to do. We do all their thinking for them, and require of them only what parrots can do, to give back what we have given to them. But which is of most value, mere knowledge, or invigorated powers, habits of self-reliance, gained by some practical experience in encountering difficulties? It is one

of our strongest objections to the old method, that it fails to strengthen the mind of the pupil by throwing him upon his own resources, that everything is done by the teacher, and nothing by the pupil, and that this absolute dependence upon the teacher is continued even into the last stages of instruction. No wonder that night shuts in upon all further attainments, when he leaves the institution. He has been so long carried that he is neither able nor willing to go by himself.

V. The last advantage of the plan proposed, which I will mention, is that it will prepare the pupil for independent progress when he leaves the institution. Is the education of the deaf and dumb completed by us, or is it only begun? Do we put them in full possession of the English language, or only take them over its threshold? The point is not, whether a given number of pages in any book, can be more rapidly or perfectly learned, on the old method or by the one proposed; but the practical question is, by which of these methods, the pupil may be best prepared for the time when all aids from the teacher shall be withdrawn. If, when he leaves the institution, books are or ought to be his chief companions, the source of his highest pleasure, and the means of his constant progress in knowledge, it is obviously of the first importance that we put into his hands the key by which he may unlock these treasures, a key which he shall have always by him and know how himself to use. Unless we do this, the deaf mute after leaving the institution might as well be without a dictionary, as he most probably is. If he ever resorts to one, it is unwillingly, and with little satisfaction in the result.

If it be claimed that the pupils of our higher classes, can not be made to understand language by means of a dictionary, however well instructed in its use, much more must it be true that they can not, having had no such instruction; and thus we are compelled to the conclusion, that their acquisitions in language from books, must cease with their connection with the institution. If, on the other hand, our pupils after leaving us, can and should make constant progress in language by reading books; and the dictionary must

be their only resort for the explanations needed; then the pupils of our higher classes, for at least a few months before leaving the institution, can and should do the same. The right use of a dictionary is not to be gained without particular instruction; and when this instruction has been fully given, then and then only is the pupil prepared to leave the institution and to be thrown upon his own resources. The greater the difficulties in the way of acquiring the meaning of language by the dictionary alone, the greater the necessity that the pupil should be made acquainted with these difficulties, and taught how to obviate them.

Let the pupil be instructed in the use of a dictionary in the manner which has been proposed, let him during the last years of his course become so familiar with its use, that he is certain of finding in it the information which he seeks, and he will need no compulsion, to make him resort to it. It will be constantly in his hands, and the consulting it will be one of his greatest pleasures. He will not shrink from a new book because it has many new and difficult words, for he knows that his dictionary will reveal to him their meaning. Every new acquisition, every new triumph, will encourage him to further progress, until, like those who hear and speak, he has mastered the English tongue.

THE CLAIMS OF THE DEAF AND DUMB UPON THE STATE.

BY JOHN M. FRANCIS.

WHEN Lycurgus declared it the highest duty of legislators to train the youth for the service of the state, he proclaimed a principle, which alone would justify his preëminence. Whether the object be to prevent crime, to secure wholesome legislation, or to fill the state with useful citizens, thus promoting its most rapid progress in all that constitutes its

true glory; there is no other method by which the desired end can be so readily attained, as by carrying into practice the maxim of the Spartan lawgiver. Its wisdom has been echoed and reëchoed by the experience of more than two thousand years. It is now too late in the nineteenth century for any one who boasts a freeman's rights and acknowledges a freeman's responsibilities, to deny that the state should make adequate provision for that preparatory instruction, so essential to the proper discharge of the duties which she imposes.

But, while this principle is practically admitted by our legislative bodies; while a portion of the public lands in each township of every new state, is set apart exclusively for educational purposes; there is yet one class of persons in our midst, who reap no benefit from these appropriations. The state confesses it her interest and duty to give instruction to the masses of her embryo citizens. But, when desired to provide the deaf and dumb with the means of acquiring knowledge no less indispensable to their becoming worthy citizens, she recognizes no such obligation. If she sees fit to grant the request, she would have you regard it as a noble charity. It is the offspring of her beneficence, a deed which you are expected to eulogize, and which she herself contemplates with evident self-congratulation.

Why now we ask, should the education of the deaf and dumb be placed on a different footing from the education of others? If it is the interest and duty of the state to provide instruction for the children and youth within her borders, what valid reason can be assigned why any class, capable of instruction, should not share in her provisions? What single argument can be adduced in behalf of public universal education, which may not be urged with equal or greater force in behalf of the deaf and dumb.

We do not propose these inquiries because we apprehend danger to the cause of deaf-mute instruction, if the prevalent opinion continue, that every appropriation for this purpose is strictly a charity. If it be so, it is a charity so noble that any attempt to eulogize it, would be like endeavoring to add light to the sun, beauty to the rainbow, or fragrance to the

rose. We do not believe a single member of our legislative bodies would close his heart and his hands to the silent, yet cogent appeals of this unfortunate class. We do not believe any one could do so, and thus virtually propose to consign them to ignorance and shiftlessness, without being deservedly denounced. Rather, in like manner as the Roman matron, when desired to display her treasures, pointed, to her children, saying, "These are my jewels," so, we should expect to see the state point to those of this class, who, by her provisions, have been raised from their low condition, and added to the number of her worthy citizens, and with honest exultation, proclaim them her jewels. Yet it is a matter of some moment to the deaf mute, whether he is to receive instruction as a gratuity, or may like others claim it as a right. If he is taught that charity is ever providing for him, will not the manifest tendency be to destroy in him the healthful feeling of self-reliance? Make him believe he has no ability, and if his actions belie his belief, it will be a marvel. Bid him cherish the idea that he is supported by crutches, and will you wonder if by and by he gets the impression that his own limbs are unable to bear him? But make him feel that he is entitled to instruction like others around him, and like them is in future to make good his place as a man and a citizen, and you do much to inspire him with high resolves. You take away the disheartening feeling of continual dependence, and in its place substitute an earnest self-reliance. Besides, it is a manifest wrong to bestow as a charity what may be claimed as a right. Thus ever reminding them of their inferiority, you widen the breach which separates them from their fellow-men. Who would not be indignant, if any one in giving to him that to which he was fairly entitled, should endeavor to impress him with the greatness of the charity? Every dictate, both of justice and humanity, bids us freely allow the deaf-mute every right he can fairly claim. Not that we would not have him regard education as the highest boon he can receive, and ever cherish an affectionate interest in the well-being of the state. But this interest should not be

constrained, but like that of the child for the parent, the spontaneous out-gushing of the heart. Hence we urge the inquiries above proposed. It is our purpose to notice briefly some of the arguments for universal education by the state, showing the peculiar force with which they may be urged in behalf of the deaf and dumb.

The prime reason why the state should foster universal education, under which perhaps we may include all others, is the necessity of this education to fit the citizen for the proper discharge of his duties.

One prominent prerogative and duty of our citizens is to exercise the elective franchise. To attempt to prove that to do this worthily, requires a knowledge of political measures and characters, to be gained chiefly through the medium of the press, that thus the individual may be able to think and act for himself, would be more than superfluous. To supply the requisite means for gaining this power of thus attaining knowledge, and of independent thought, is the least the state can do, and feel her interest secure.

The necessity of preparatory instruction to the deaf mute is more imperative. His ignorance is more profound. An Egyptian darkness envelops his soul. Egyptian hieroglyphics meet his vision on every side. The want of a single sense completely isolates him from his fellow-men. He walks among them but is not of them. The motives which influence their actions, the thoughts which make their countenances beam with delight, or tell a tale of sadness, are so many enigmas to him. The significance of depositing he knows not what, with hieroglyphical characters upon it, in a receptacle of which he knows not the name, is a Gordian knot, whose intricacies baffle all his powers of comprehension. Whatever he does beyond the simplest manual exercise, he does as an automaton. He can not, like his uneducated speaking neighbors, gain some knowledge of political characters and measures from the lips of others. Nor will he be so likely to receive instruction as they, if uncared for by the state. The class to which he belongs, is so scattered and isolated, the difficulty of procuring suitable

instructors is so great, that his prospects in this case are far less flattering than those of his more fortunate brethren. Hence his claim is more urgent to be regarded in the educational provisions of the state. The absence of hearing is surely no reason why the state should withhold from him what it readily secures to those free from this misfortune. The want of this sense has not taken away the faculties of his soul. He has all the germs of intellect. Let the process of development be fairly commenced, and no more than in the case of others can you place limits to his possible progress in thought and knowledge. "To impart this gift of thinking," says Carlyle, "to those who can not think, and yet who could in that case think, this, one would imagine, was the first function a government had to set about discharging. It is a thing that should need no advocating; much as it actually does need: as if it stood not on the basis of everlasting duty, as a prime necessity of man." Until it can be shown that the instructed deaf mute can not worthily exercise his powers of thought, and discharge his duties as a freeman, the justice of his claim to share in the state provisions to secure the above end, must be admitted.

A second argument for universal education, is the stimulus thus given to industry and enterprise. That was a noble reply of one of the sons of Massachusetts, who, when a stranger surveying her rugged hills, exclaimed, "And what can you raise here?" responded, "We can not do much in an agricultural way, and so we build churches and school-houses, and raise *men*." This single reply contains the solution of the political prosperity and paramount influence of the Bay State. A rightly directed education has given her citizens who are *men*, and who hence with busy hands will ever strive to do the deeds of *men*. They will make her granite hills yield golden harvests, and cause every country on the globe to contribute to her resources.

This stimulus given by education to industry and enterprise, is the *sine qua non*, to the mute. Without it he gives but the feeblest evidence of possessing intellectual power and moral character; the two most essential requi-

sites of manhood. He is a man in name, and in physical aspect, but when you look for the higher elements implied in the designation, you can hardly discern his pigmy proportions. He can hardly be said to live in the true sense of the term, implying the exercise and enjoyment of all the faculties of his being, but only to vegetate. If his physical wants are gratified, what further desires has he to cherish; what nobler aspirations to urge him to honorable effort? If his curiosity is excited by the thousand mysteries around him, the impassable barrier interposed to their solution, soon causes him to gaze on them in listless apathy. For the supply of his physical wants even, he looks rather to those around him, than to his own efforts. He is a burden to his friends and the state; the passive recipient of benefits for which he is expected to make no adequate return. Nor can we expect it otherwise so long as he remains in ignorance. His friends can but to an extremely limited extent direct him to useful employment. The ordinary motives which incite men to effort have no place in his thoughts.

Look again at this same individual, now transformed by education. A greater metamorphosis you can hardly find recorded in heathen mythology. The wall of separation between him and his fellow-men is broken down. The interchange of thought and feeling has kindled in his soul latent energies and aspirations. He is no longer a stranger to those around him, but one with them, engaging in the same pursuits, actuated by the same motives, and like them filling worthily his proper social and civil sphere. Says Mr. Hubbell, the late Superintendent of the Ohio Institution for the Deaf and Dumb, in an address to the former pupils of the same institution, "Time as it has rolled away, during past years, and has tried you in the various relations of life, testing your capabilities, brings a good report of your competency for taking part in the varied employments of human existence, and the positions which you occupy, for character and respectability in the communities where you reside, afford me the sincerest pleasure, demonstrating that the labors of myself and my associates in communicating instruction, and your own personal efforts, have not been in

vain." Similar is the following testimony of Rev. Mr. Turner, the present Principal of the American Asylum at Hartford. "We expect to see our pupils growing better from the commencement of our course to its close; and only in very rare instances are we disappointed. We also expect that those who have thus improved while under our care, will do well after their return to their homes, and go out into the world to act for themselves. And in this respect our hopes have for the most part been realized." With such results as these, can any one doubt whether the state should redeem this class from idleness and poverty, and add them to the number of her productive citizens? Have we not reason to question, whether that state has learned the first principles of political economy, which will permit a class of persons that must ever be found within her borders, to remain mere consumers, a burden and incubus upon her, when by a little foresight in supplying the great incentive to labor, she might make them efficient producers? The change in their condition, in a pecuniary view, is not to be estimated by the simple value of their productive labor, but to this should be added the cost of their maintenance should they continue in idleness, and a considerable part of the expenses of their criminal trials and imprisonments.

This thought suggests another reason why the state should foster universal education. It is the most efficient, economical, and humane way of suppressing pauperism and crime. The statistics of prisons and alms-houses have long since made this argument a demonstration. Those who were taught in their nursery lessons that,

"Satan finds some mischief still
For idle hands to do,"

will readily perceive with what peculiar force it applies in the case of the uninstructed mute. His ignorance, idleness, and consequent poverty, form a trio, which has ever heartily welcomed crime. We must not expect a different result in his case, till men are naturally more inclined to good than to evil. He may not become the adept forger or accomplished swindler. But he may maliciously or wantonly set your

dwelling on fire. He may cause you to live in constant anxiety and alarm. He may in an angry moment lift a homicidal hand against you. Not knowing why his wishes should be crossed, he readily takes offense upon the most trivial and unintentional provocation. When excited, he is proverbially headstrong and unmanageable. Unable to listen to reason, his deeds are those of a madman. His baser passions develop themselves almost spontaneously; while the higher powers of his soul must have the stimulus of education to quicken them into vigorous life. Yet this peculiar phase of character is no evidence of unusual depravity. Let the mental and moral powers of the mute be called forth by instruction, and he manifests all the conscientiousness of his neighbor. He will as rarely participate in crime. Unless he has been taught his dependence till he has lost all self-reliance, he will as readily engage in some productive employment.

But if the mute is to be held amenable to law, and his property is to be taxed like that of other citizens, he may in the strictest sense demand instruction as a right. To require him to obey laws, which through no fault of his own, he has no ability to comprehend, is as absurd as it would be to require the citizens of Ohio to obey the legislative code of the Chinese. It is indeed no excuse to the criminal to plead ignorance of the law. But the ground of the invalidity of this plea, is that the means of knowing were in his power. If he is utterly incapable of understanding the law, every principle of justice demands his acquittal. True, there are principles of natural justice and right, which are the common attribute of humanity. Yet these are so imperfectly developed in the uninstructed mute, that to make them cover the entire ground of the criminal code, is to stretch them on a Procrustean bed. He must either be exonerated in a great measure from civil jurisdiction, or that organization which claims such supervision, must supply the means by which he may worthily satisfy the claim.

We have said the mute might claim instruction on the ground that his property is liable to taxation. One of the

principles for which our forefathers fought and bled, was that the rights of taxation and representation were inseparable. We may say the taxes on the property of mutes, will be merely nominal. So said our English brethren. "Are the Americans too *poor* to pay a few pounds on stamped paper?" The reply was, "The principle is wrong. The right to take ten pounds, implies the right to take a thousand." The mute can with equal justice offer the same plea. He can claim that the state should either supply the means by which he may become competent to vote in the true sense of the term, and thus participate in that legislation which affects his own person and property, or else exonerate him from all allegiance.

The tendency of education to promote happiness, is another reason for commending it to the fostering care of the state. The well-being of the state is made up of the well-being of her individual citizens. Every new source of enjoyment is a new stimulus to labor, and thus contributes to her resources. Despondency and discontent are as truly foes to the civil weal, as to individual success. According to the framers of the Declaration of Independence, one of the rights the state is to secure to her citizens, is "the pursuit of happiness;" and if she can, without transcending her legitimate functions, incite them to those pursuits most conducive to this end, she is promoting both her and their interests. To attempt to show that education effectually secures this end, would be as superfluous as the attempt to show that a worthy son of New England moves in a higher sphere of enjoyment than a Hottentot.

The uninstructed mute knows no rational enjoyment. With no sufficient stimulus to labor, his life, like the motionless pool beneath the summer's sky, stagnates, and becomes insipid. Useful employment is a condition of happiness. He who seeks it in idleness, is attempting to unite what God has put asunder. But if we suppose the physical energies of the mute called into action, so long as he remains in ignorance his enjoyment is merely physical. The spirit within him which, by its developing faculties, can alone give him capacity for all the joys that are worthy the name, is

yet dormant. If there is a being that walks the earth, who should elicit our deepest sympathy and commiseration, he is such whom we are now contemplating, who walks among us but is not of us, who sees our pleasures but participates not in them. The prisoner in his solitary cell, may find happiness in the exercise of his mental faculties. He may like Bunyan, with soul untrammelled, map the way from earth to the very gate of the heavenly city. He may hold converse with the great and the good through the printed page, and look forward to the time when he shall again hold sweet intercourse with his fellow-men. But the fetters of intellectual and moral darkness bind the soul of the uneducated mute to the dust. No revelation can shed its light upon his soul, to cheer his earthly course and brighten future hopes.

A short time since, it was supposed no improvement could be made in the condition of the mute. So, Cicero once advised his friend Atticus not to procure his slaves from Britain, because the inhabitants of that obscure island were so stupid and utterly incapable of being taught, they were unfit to form a part of his household. Both these opinions are now numbered among the things that were. We may say of deaf-mute instructors as has been said of our missionaries, "They have dived into that mine, from which we were often told no valuable ore or precious stone could be extracted, and they have brought up the gems of immortal spirits, flashing with the light of intellect, and glowing with the hues of Christian graces." You have only to visit an institution for the instruction of this class, and notice their countenances beaming with intelligence and delight, as new truths are unfolded to them, to convince you that they fully appreciate the happy change in their condition. The joy amounting to rapture, manifested by Jean Massieu when the existence of God was first clearly unfolded to him, and which led him to exclaim, "Oh! let me go to my father, to my mother, to my brothers, to tell them that there is a God, they do not know him," is but an illustration in a higher degree of the delight which the deaf mute is continually exhibiting

in receiving instruction. His cheerfulness is made a frequent theme of remark by visitors. This cheerfulness and knowledge carried with him into future life, will lead him to engage in the proper pursuits of manhood with alacrity, and qualify him to fill worthily his social and civil sphere. Thus the state, in making those provisions adapted to promote the highest well-being, both of this class and of all classes, is most effectually advancing her own interests.

We have thus enumerated some of the arguments for universal education, and endeavored to show their specific application in the case of the deaf and dumb. If we mistake not, the prevailing disposition to make appropriations in behalf of this class, is an indication of the approaching recognition of the claims it has been our object to establish. To Ohio belongs the honor of first, as a State, making adequate provision for the education of this class. One article of her new constitution declares, "Institutions for the benefit of the insane, blind, and deaf and dumb, shall always be fostered and supported by the State." We have faith to believe all the other States will follow her worthy example, as some have already done, till not a single State shall remain, the members of whose legislative body will virtually say to the deaf-mute, we are unwilling to recognize you as a fellow-man, a fellow-citizen and a brother.

MEANS OF SUCCESS IN TEACHING.

BY WM. W. TURNER.

ONE of the greatest trials experienced by the conscientious teacher of deaf-mutes is, that his labors have not been productive of more important results. For a whole year he has been teaching a class of new pupils; he has gone through with quite an extended vocabulary; he has carefully explained the first principles of construction; has given out a few

model sentences of the more simple forms, and has combined these sentences into short stories or a letter to the parents at home. He has frequently reviewed all these lessons and feels that every pupil ought to be familiar with the ground thus surveyed. But at the close of the year, when he subjects his class to the customary annual examination, he is mortified to find mistakes upon the slates of his best pupils; and such mistakes as would seem to indicate neglect or unfaithfulness on his part; while the performance of others gives sad proof that beyond the knowledge of the names of common objects, with a few of their most obvious qualities, all is yet an unexplored field.

When he comes to reflect upon this unsatisfactory and perhaps unexpected result, his mind is pressed with the inquiry, How can I make my labors more efficient? In what way can I better secure the improvement of my pupils? He may be even led to doubt whether the best system of instruction has been adopted in the institution with which he is connected; whether radical alterations in this particular are not imperiously demanded; whether better books for the purpose might not be selected; or finally, whether there ever was before comprehended in one class so great a number of blockheads.

It will be the object of this essay to answer the above inquiry and to point out a few particulars in which the conscientious teacher may more successfully prosecute his work.

Much depends no doubt upon the system of instruction adopted and pursued in an institution. It is not a matter of little consequence whether deaf mutes are taught orally, as in some foreign schools, or by signs, as in this country. Whether a class be kept almost exclusively for the first two years upon vocabularies, as was formerly the practice, or be put upon connected composition before the end of the first year, as is done at the present time. On the contrary, a judicious plan and course of instruction will greatly facilitate the labor of a teacher in promoting the improvement of his class. Nor is it a matter of no importance what books the teacher puts into the hands of his pupils. Much more rapid

progress will be made by the use of such as are well adapted to the end in view, than by those of a different character. Again, it will not be questioned but that there is a marked difference in the original capacity of classes; that while the members of one are generally intelligent and fond of study, those of another are as generally dull and averse to mental application. Still, we believe more depends upon the fidelity, tact and perseverance of the teacher, than upon any or all other causes combined. For good scholars have been sometimes made of deaf-mutes and a good education imparted to them, under the worst course of instruction that has ever been adopted, and in the use of the most unsuitable books, or no books at all. In short, about three-fifths of every class will become respectable in point of scholarship, if their teacher chooses to make them so, while of the remainder a considerable part will be hopelessly dull under the best instruction, and two or three will be good scholars and get a fair education under every disadvantage.

In order to be successful, the teacher must in the first place, *be well furnished for his work*. We take it for granted that he is a man of at least ordinary capacity and a liberal education; that he is physically, as well as mentally, adapted to his work; that he has a sprightly fancy, considerable versatility of genius and a talent at description, and that he has the usual degree of flexibility and ease of manners. But in addition to these indispensable requisites, he must make himself familiar with the signs used by the deaf and dumb; with their modes of expression and of thought. He must carefully study the theory of signs and their etymology, and acquire the art of clear, forcible and expressive delivery by signs. He should read what has been published on the subject of deaf-mute instruction and comprehend the different systems which have been adopted in different schools. He should avail himself of the experience of older instructors, and devise new methods of simplifying and illustrating subjects and of interesting his pupils. A considerable portion of his time out of school hours should for the first year or two be devoted to the work of qualifying himself to become a competent teacher. He should feel a deep

interest in deaf-mutes as greatly needing the benefits of an education, and although helpless and hopeless in themselves, yet under judicious training, susceptible of a high degree of improvement. He should feel that the profession he has chosen is worthy of the most strenuous efforts of the philanthropist and Christian; one, that if prosecuted with skill and vigor, will secure to him a present recompense, and one in which he can serve God and do good as really as in the missionary work or any other department of benevolence.

Again, the teacher who would be eminently successful, *must devote himself exclusively to his work*. By this it is not meant that he should absolutely do nothing else;—that he should allow himself no relaxation or diversion, and spend no time in miscellaneous reading or systematic study. But we mean that he should not make the business a matter of temporary convenience, or of support while he is preparing himself for some other profession which he intends to pursue in after life. The man who engages in this kind of teaching because he can find nothing better to do, and who means to get out of it the first favorable opportunity, cannot be expected to accomplish much while in it. Whether he succeeds well or not, will be with him a matter of little consequence. He will be contented with doing just well enough to retain his place until he is ready to leave it. On the contrary, the man that would be eminently successful in this profession must, after having satisfied himself of his adaptedness to its duties, deliberately conclude to make it his business for life, and resolve to devote to it his time, his strength and his talents to any extent demanded by the exigencies of the case. He should spare no pains which the good of his pupils or of the institution would seem to require of him; he should shrink from no responsibility properly devolved upon him; but be ready at all times to give to these great interests thought, attention, time and labor, if thereby he may the better secure the ends for which he is employed.

Another thing necessary to success is, *faithfully to occupy the hours allotted to instruction*. This duty is enforced by the

consideration that deaf-mute children can have no access to the sources of knowledge open to all others, and that if they fail to acquire a good education in the few short years allowed them at the institution, their loss is, in most cases, irreparable. Their time for instruction should, therefore, be considered as sacred ; every moment of which, they have a right to expect, should be wisely employed by their teacher, in the way best calculated to promote their improvement. In order to this, he must be in his place punctually at the commencement of the school. If he is tardy only five minutes each session, there will be an aggregate loss to a class of eighteen pupils, of three hours daily, and an individual loss of nearly one hour in a week. For the same reason he should remain in his place up to the hour of dismissal ; for it makes no difference with the result, whether the five minutes be lost at the beginning, the end, or at any intermediate point of the session. But, besides being punctually and constantly in his place, it is requisite that he should give undivided attention to the business before him, and prosecute it with diligence. If he permits his thoughts to rove amid other scenes ; if he indulges himself in reading a newspaper or a book ; if he engages in conversation with a friend or a fellow-teacher ; or if he falls into a listless, dreamy state, just so much time as is thus mis-spent, will be lost to his pupils. This loss of time, will not, however, be the only injury sustained by them. The inattention and indifference of their teacher, will beget similar faults in themselves. They will come to regard the school hours as of little consequence, and will form a habit of frittering them away without profit. Far different from all this is the course which leads to honorable success. No time will be lost in the morning by the teacher in forming a plan or looking up lessons for the day. All this he has previously arranged. He goes immediately about his work, prosecutes it earnestly and diligently through the allotted hours, careful to introduce sufficient variety to prevent weariness on the part of his pupils, and equally so not to suffer their attention to flag. At the close of the day, and at the close of each year, he

will have the satisfaction of witnessing the good fruits of his toil in the improvement of those under his care ; and if the measure of his success is not commensurate to his wishes, he will be cheered by the consciousness of having done his duty.

Finally, if the teacher has formed *a correct moral estimate of his work*, it will contribute essentially to his success. To say that he is usefully employed, will express very imperfectly the importance of the enterprise in which he is engaged. The questions whether an immortal mind shall remain in hopeless ignorance, or be brought to the full enjoyment of the blessings of education ; whether a fellow-being shall be shut out from the enjoyments and privileges of social life, or be made an intelligent partaker of them ; whether an accountable creature shall be suffered to live and die without knowing anything of his Creator and his eternal destiny, or be guided by the precepts of divine revelation, be cheered by its promises, and supported by its hopes,—are left to the decision of the instructor of the deaf and dumb. To the work of an ordinary teacher, he has superadded the benevolence and dignity of that of a missionary to the heathen. It is his province to cultivate the affections, and train the minds of children for whom the anxiety of parents, the sympathy of friends and the means of instruction provided for others, can avail nothing. A due sense of the importance of the work in which he is engaged, when viewed in this light, cannot fail to stimulate him to such exertions as will insure a good degree of success.

Before concluding these remarks, we will barely allude to another consideration which should operate powerfully upon the mind of the teacher ; and that relates to the reflex influence of his course upon himself. Every person who enters upon a business or a profession, will necessarily form, in process of time, a business character or a professional reputation ; and what that shall be, will depend mainly upon his own exertions and success. The teacher of deaf mutes is not an exception to this rule ; and the estimation in which he is held by the teachers and pupils of his own and of simi-

lar institutions is not to him a matter of little consequence. If the selection of a principal for one of these institutions is to be made, the question of choice will turn on the point of qualification in the candidates. If from a decrease of pupils at any time it becomes necessary to dispense with the services of a teacher, the one who has been least efficient and least useful will be discharged. If, therefore, no higher motive than self-interest be regarded, every instructor should, by devotedness to the duties of his profession, and the attainment of excellence in it, render himself so important to those by whom he is employed, that they would not hesitate to bestow upon him any honor or emolument at their disposal to which he was fairly entitled, and would never consent to his separation from them unless forced to it by the most urgent necessity. But a higher motive than this urges him to faithfulness in his work. He is a laborer in the vineyard of his heavenly master, who will, if he has been diligent, at the close of his day, pay him his hire. He is the steward of a divine bounty, and will be required to give a full account of his stewardship ; and if found faithful, will be employed in nobler service above. Well will it be for him if, in the day of final retribution, when he shall stand to be judged with those whom he has taught, the tongue of the dumb shall be loosed to testify to his faithfulness, and the ears of the deaf be opened to hear his joyful acceptance.

THE more one loves the art, and indeed the better one studies it, the less one is satisfied. This made Titian write under his pictures, *faciebat*, signifying that they were only in progress.—*Northcote's Conversations.*

[For the most of our readers, it is unnecessary that we should introduce to them the writer of the following lines as the wife of Prof. Isaac L. Peet, of the New York Institution for the Deaf and Dumb,—herself, not long since, a member of the Institution, having been deprived of hearing in childhood; yet, though cut off from all access to the world of sound, retaining the mental ear fully alive to the harmonies of verse. We hope we may be favored often with the graceful productions of her pen.—EDITOR]

THE GALLAUDET MONUMENT.

RAISE we the marble here,
Where many a silent tear
Has dropped unbidden from the swimming eye;
Join here in voiceless prayer,
And through the stilly air
Let our mute orisons ascend on high.

Here for long years he trod,
Leading our hearts to God,
A lowly, silent, and neglected band—
Here opened to our sight
The glories of that light,
Which streams from the blest “star of Bethlehem.”

No flaunting banners wave,
No pomp surrounds his grave,
No arch triumphal blazons forth his name;
More fitting pile we raise
For one whose brightest days
Were given to deeds worth a far nobler fame.

Plain monumental stone!
Whereon the summer's sun
And autumn moonbeams silently will lie.
O'er thee, soft gales of spring
May float with unseen wing,
And mingle here with the mute pilgrim's sigh.

And while we linger round
This consecrated ground,
Perchance, as star-beams mirrored in the wave,
His spirit lingering near,
May be reflected here,
In silent hearts inspiring works of love.

MARY TOLES PEET.

JANUARY, 1855.

THE LATE MR. RAE.

BY THE EDITOR.

THE last number of the ANNALS,—which went to the press but just after its late editor was so suddenly taken from among us,—contained a sketch of the leading events of his life, prepared by a near relative, and with only such incidental allusion to his traits of character, as the narrative itself involved. But we cannot, in justice to our own feelings, and to our sense of what is due the memory of our friend, suffer the present opportunity to pass, without attempting, at least, to fix and deepen the image he has left of himself in our hearts, and also, to portray it as well as we can upon these pages.

To speak of the fine gifts which made Mr. Rae an acknowledged ornament of the circle in which he moved; to enumerate the excellent qualities which won most the regard of those who knew him best; were easy and pleasant to do. Yet, to depict the character of the dead, is a task never to be lightly undertaken; so sacred should their memory be in our regard, and so difficult a thing is it for one man truly to read the mind and the heart of another,—impossible, indeed, unless he can literally enter into, or himself actually become that other. The less common the character, the more difficult the attempt. The character of Mr. Rae was not a common, or a superficial one; and combined moreover, some seemingly opposite traits; so that to represent him altogether and truly as he was, is undoubtedly more than we shall be able to accomplish.

Physical temperament and organization have much to do in modifying the manifestations of character. Mr. Rae had a finely strung and highly impressible nervous system, with a vigorous, bounding pulse,—making him sensitive, keenly alive to pleasure and pain, quick to receive impressions of whatever kind, and ardent and impulsive in feeling; but he had not that hardness of fibre which is made for rough work and severe endurance. He was a picture of fresh and glow-

ing health, fitting him for enjoyment and activity, before his constitution was invaded by the disease which prepared the way for the last fatal stroke ; and this physical derangement was not without its effect on the workings of his character in the closing years of his life. His disorder, indeed, was of such a kind as always more or less affects the mind.*

His mental constitution was altogether in keeping with the fineness and delicacy of his bodily organization. His taste and his capacities were such as would naturally lead him to frequent the sunny walks of literature, rather than to delve in the hard fields of scientific study. He had a ready command of language ; a delicate ear for melody and rhythm ; and a nice perception of the proprieties of thought and sentiment. He had also that ideal faculty, which is the soul of poetry,—the sense of beauty, not merely in that degree which perceives and enjoys what is beautiful when presented ; but that exalted form of the faculty which amounts to a thirst, a longing for this gratification, and seeks to invest everything with this peculiar charm ; which in every object is most and first affected by its qualities of beauty or deformity, and intensifies and exaggerates them by the power of the imagination. The sense of the beautiful was not only stronger in him than that of the grand or sublime, but was, in our judgment, the leading feature in his character, so as to form the ruling passion. It not merely gave a certain grace and finish to whatever he put his hand to ; but it did more even than to impart an outward coloring to every thought, feeling, opinion and action, and if we understood him aright, went far to mold their form, and even entered deeply into their substance. In this fondness for the beautiful, with of course a distaste for the opposite, as appertaining to things both physical and moral,—is to be found a most important clue to the understanding of the whole and of every part of his character. All the other traits which we shall specify, were essentially modified by this.

* Mr. Rae died of an epileptic attack. He had suffered for some years under a nervous disorder, which became a species of *chorea*, and in 1851–2 was so severe as to require a suspension of his labors in the Asylum for nearly a year.

Mr. Rae had also an uncommon gentleness of character. There are persons so made, not only through toughness or obtuseness of nerve, but by a certain quality of mental constitution, that they can bear pain themselves without flinching, and can take a kind of pleasure in inflicting it upon others,—at least when their passions are excited, or their will is up. There are persons with a strong propensity to oppose or contend. There are men of strong self-will, who must carry their point at all hazards and in spite of all opposition. These energetic qualities have their uses ; but none of them characterized the subject of this notice. It is believed that no one can remember an occasion on which he ever spoke to any one a harsh or unkind word, or exhibited any expression of anger. Every such expression in others was revolting to him. He was much averse to every sort of infliction of pain. If in any case, measures of severity became indispensable, it must be confessed he was not the man for the occasion. Indeed, his principles coincided with his feelings, in decided opposition to corporal punishment in the family or the school. Mr. Rae also had none of that disposition which encounters difficulties for the pleasure of overcoming them ; nor could a desirable end to be attained, make that pleasant to him which was unpleasant in itself ; he preferred to do that which he found congenial in the doing of it.

This gentleness, as towards others, was not merely a nervous shrinking from the sight or contemplation of bodily suffering ; or a repugnance to what is abhorrent to refined taste ; but was founded in real kindness and goodness of heart. In his own home, not only were the repose and the sympathy of domestic life essential to his happiness, but his affections for the members of his family circle were strong and tender. It is in the family that the grain of a man's temper usually shows itself. One who had the means of knowing, says of Mr. Rae,—“ In all the relations of domestic life, I can truly say, that his spirit and demeanor, so far as I had opportunity to observe or came in contact with him, were uniformly without blemish. I am persuaded that there are few persons, in whose interior life, in the more intimate rela-

tions, so little could be found to move even a momentary ripple of disaffection. This, considering his delicately sensitive temperament, was the more remarkable; and furnished decisive evidence of the thorough native amiableness of his disposition."

His benevolence, though not ostentatious or obtrusive, was sincere. His warm sympathies were with every humane cause, and his pen ever ready in the service of such cause, and spontaneous in the frequent expression of benevolent sentiments. His charity was ready and free with the means which he had at command. He was generous, and it gave him evident pleasure to do a favor to another. He was incapable of anything mean, niggardly, or exacting; and was remarkably exempt from an uncharitable, censorious spirit, and from all paltry interference in the concerns of others. He certainly was free from all malice, and the farthest in the world from being a "good hater."

Modesty was a prominent trait in Mr. Rae. He had a native diffidence which made him averse to the public gaze, and not forward to enter into familiarity with strangers; while, in addition to this, his refined and gentle nature was repelled from familiarity with what was coarse and vulgar in character or manners. Though exceedingly frank in communication with his friends, there was also in him that reserve, always pertaining to a truly refined and modest character, which shrinks from the exposure of private feelings, and keeps even from the most intimate friends, some things sacredly withdrawn. He was modest in his estimate of his own abilities and productions. He was slow in introducing to the public the offspring of his muse, because, as we suppose, he found it difficult to bring them up to the high standard of excellence in his mind. He cared not for, but rather shrank from ephemeral reputation; and his name did not go with those few really beautiful poetical effusions which he suffered to see the light through the periodical press. He knew well his own powers, and never attempted what he could not do easily and well. He did not undervalue what he did not possess; but was often heard to express the wish .

that he could do so and so, as others could; that he were able, for instance, to address a public assembly in an off-hand manner, with ease and effect. He was remarkable, indeed, for speaking with freedom, and in the most simple and unaffected manner, of his incapacities and defects, such as they were, or as he judged them to be. The gloom and despondency which darkened with so dreadful a shadow many hours and days of his last years, weighing as an oppressive incubus on his mind,—having its origin, indeed, in bodily disease,—was, as realized to his consciousness, connected in part, we are led to believe, with a morbid sense of his own failings.

The cautionary and prudential element did not enter largely into the composition of Mr. Rae's character. His gentleness, sensitiveness and modesty may have given him a sort of timidity; but by caution, as a distinct quality, we mean something different from this,—different also from mere good sense, so far as that may go to restrain from habitual rashness. Not having this innate principle of caution, and being quick and impulsive by physical temperament, and ardent in feeling when excited, Mr. Rae may in some few instances have failed of a due discretion in speech or action. If, in the hasty use of his pen, he ever wounded, or gave cause for complaint, the fault, we are persuaded, was here, in the trait we have now specified, and not in anything unamiable in disposition. This trait rendered him the more amiable on the whole; giving an artlessness and simplicity—in him not ungraceful; making him out-spoken, frank and sincere in expression, and straight-forward in action—never pursuing his ends by scheming and indirection; while all low or selfish cunning, as well as all hypocrisy and all assumption, was as much beyond his capacity, as it was abhorrent to his taste. He did not wear an outside better than he was in reality. He was not at all occupied in managing for the advancement of his own interests.

Independence in conduct and opinion, was a marked trait in Mr. Rae's character. He was not particularly observant of conventional rules, and was not at all a man of ceremony

or etiquette. He disliked all sham as well as constraint, and liked to follow his own judgment or inclination, and to consult his own taste. What others might think of his conduct did not greatly influence him,—though his sensitive and gentle nature would undoubtedly have been wounded by any expression of ill-opinion from others. His indifference in these matters, combined with his shrinking diffidence, may have caused his demeanor to be at times somewhat uncharitably misapprehended by those who did not know him well, and to be interpreted as evincing a selfish disregard for others. He was not strongly impelled by ambitious motives, founded in a desire for approbation or applause. His ambition was chiefly to do something really worthy of being held in esteem, and this as tried by his own understanding and taste, rather than those of other men. He would have despised an empty notoriety, or a fame not resting upon real merit. He loved and pursued worthy objects for their own sake, and not as a means of personal advancement, or for other unworthy ends.

He was independent also in opinion. He was not a man to adhere to dogma, or to that which is old because it is old, or to that which is established by authority and precedent; nor yet to accept without scrutiny the current ideas of the time.

Mr. Rae belonged to the progressive, rather than the conservative class. To this he was determined, not only by his impulsive, ardent and hopeful temperament, and his freedom from the checks and timidities which an over-cautious disposition supplies, but especially by that longing for an ideal perfection, which cannot be patient under the faults of the old, and seeks to realize something better in the new. At the same time, his refined and gentle nature repelled him from everything of the audacious effrontery, and from all the coarseness, violence and bitterness, which so often characterize reformers and progressives.

The love of truth was strong in Mr. Rae. By this we mean that he earnestly and honestly sought to ascertain what was really true on all the subjects which interested his

mind. He was remarkably free from prejudice, and from opinions adopted for other reasons than their being founded in truth; and had nothing of a blind adherence to ideas which he had imbibed or happened to take up. He carried a mind candid and open to evidence. He was not fond of the labor of investigation on its own account. Logical processes had no attraction for him. Yet with all his poetical turn, he wholly and severely abjured the illusions of fancy in the pursuit after truth.

On some subjects, a desire to know the truth, was with him an intense and absorbing thought, amounting almost to a passion; and despair at not finding it, was to him most disheartening. He longed to penetrate the mysteries which envelop human existence, and to find a satisfying solution of those difficulties which the ways of the Infinite present to our finite understandings. It is even so, that minds like his, sensitive and contemplative, of a gentle mold and a poetical temperament, amiable and ingenuous, and loving an ideal perfection,—are, above all others, the most sorely perplexed by these difficulties, and the least able to evade them, or to settle themselves firmly on a foundation where they can rest. Faith may embrace the truth sincerely and lovingly, as his did, and yet reason be many times perplexed and at a loss,—and thus the sorest mental conflicts be experienced. Let not those whose minds have never gone deep enough, or who have never had sincerity enough of soul,—have never cared enough, in short, about the truth, to have found a doubt to struggle with,—let not them be the first to cast a stone for such an offence,—if indeed it be one before the almighty Searcher of hearts. Mr. Rae's mind was, at an early period, earnestly occupied with the fundamental questions in religion, and afterwards, as his physical system became unstrung by disease, was more or less painfully exercised upon these subjects.

Questions of mere curiosity, or of a purely scientific interest, he cared comparatively little about; but religious and moral truths, and truths of practical moment to mankind,

were such as interested him. In the historical work* which he undertook at an early period and prosecuted thoroughly and faithfully, and which we hope will prove sufficiently complete to warrant its publication, much we think may be expected from his impartiality, candor and sincerity, as well as from his ability and finish as a writer.

Mr. Rae's religious character was such as might be in part anticipated, from what we have said of some of his natural traits. A religion of mere forms and ceremonies could not satisfy one so simple and sincere as he was. His piety was not of the ostentatious, or of the sanctimonious sort,—of such a sort and so near the surface that all there is of it can be plainly seen by every passer-by. His appeared indeed, but under that modesty and reserve which he always wore. It appeared only, or chiefly, as the out-working of an inward principle. Not only did subjects of a religious nature occupy much of his thoughts, but his daily life and the sentiments he in so many ways expressed, do not permit us to doubt that he was a sincere and living Christian, that he aimed to govern himself by the teachings and the example of Christ, and that his wounded, bleeding heart came to the Saviour for consolation and peace, under the sorrows by which it was torn.

His sufferings under the afflictions laid upon him, were such as ordinary minds can not imagine to themselves. The loss of a wife to whom he was most tenderly attached, and the failure of his own health, these are so far indeed disappointments which all can appreciate. But the immedicable wounds which such trials may inflict upon so sensitive and gentle a nature as his; the enduring sorrow which an imaginative mind like his broods over and heightens and can not throw off; with the apprehensions and undefined terrors it may raise, especially when disordered in its workings by bodily disease; and then, for a man whose intellect is his life, to be forbidden to think, and to be threatened with serious impairment, or permanent loss to all intents of his

* The History of New England, mentioned in the sketch of Mr. Rae's life in our last.

powers of mind; these are sufferings demanding more than a common share of fortitude to bear.

It was not the manner of Mr. Rae to hold up his private sorrows to the public view. Violent outward manifestations of grief were an aversion to him; and the deeper and more sacred the sorrow, the more studiously would he strive to withdraw it from common observation. None who knew him intimately can doubt that he carried a desolate heart in his bosom ever after the death of his wife. His feelings are truly expressed in some stanzas which he penned in reference to that sad event, under the motto "*Hæret lethalis arundo*;" from which we will quote the commencing and the closing portions.

"I saw her dying,—in my arms she lay,
As gently passed her lovely life away;
I saw her dead,—all pale and pure and cold;
The same sweet smile still shining, as of old;
I saw her buried,—dust to dust was given,
And the last star fell from my faded heaven;
But not a tear traced on my cheek its stain,
And not one quivering nerve revealed my pain.

I could not weep; despair was in my soul,
And a dumb agony my senses stole;
The weight of sorrow, like a mountain, prest
Upon my heart, and crushed it into rest.

* * * * *

But still, with stern and silent strength, I bear
The black and heavy burden of my care;
My lips let fall no sad, complaining word;
No tear is seen; no sigh of sorrow heard;
With a masked face I walk among my kind,
Hiding with smiles the darkness of my mind;—
For me—for me—no second morning springs,
Deep in my heart the deadly arrow clings."

Into the depth of the suffering which filled his soul in his last years, few if any of his friends had more than a partial glimpse. But he has found, we trust, his "soul's release" as described by himself:—

"Then, like a fearful dream when one awaketh,
The sorrows of the earth shall melt away,
While on the mourner's darkened bosom breaketh
The dawn of joy, the light of perfect day.

A day that shines forever and forever,
No cloud to dim it, and no set of sun;
A joy that flows in an eternal river,
Wider and deeper, as the ages run."

Mr. Rae was in many respects, of too fine a mold, to be fit to live long in this every-day world. He was, indeed, susceptible of high and exquisite enjoyment from what there is in it lovely and beautiful; but he could not move about without encountering so much that grated harshly on his delicate sense, or wounded deeply his quick feeling, as to make life at length less attractive to him than to men of obtuser faculties. He had, for example, an uncommonly fine ear and taste for music, with more than common power of execution; but so fastidious did he become, that he could take no pleasure in any but music of the highest style and most perfect performance. This is but a specimen of what took place in other things. The freshness and avidity which give a zest to enjoyment in youth being past, and taste having become refined and critical, the offensive overbalanced the pleasing. If, however, he has exchanged this evil world for one of unalloyed beauty and absolute perfection, he has carried with him faculties fitted for the highest enjoyment of such an abode.

As an instructor of the deaf and dumb, Mr. Rae's abilities were of a superior order. His quick and ready mind, facility of communication, tact and good sense, with his cheerful temper and gentle manners, made him both popular as a teacher, and enabled him to carry forward his pupils with more than common success. When instructing a class of bright and intelligent pupils, he enjoyed his work and entered into it with enthusiasm; and such pupils never failed to become warmly attached to him as a teacher and as a man.

In the use of the sign-language, he was easy, graceful, clear, and animated; but he was quite averse to all overwrought expression, especially to the strong expression of what is coarse, violent, or repulsive in itself. His style of sign-making corresponded well with his style of prose composition.

He was earnest in inquiry after the best mode of conducting the education of the deaf and dumb, and hopeful of progress. Far from resting in complacency on the past successes of the art, or from being satisfied with the means by which they have been achieved, he looked forward to something much higher yet to be realized in the undiscovered future.

Much of Mr. Rae's leisure was devoted to literary pursuits having no immediate connection with his profession as an instructor. He could not sink himself into the mere pedagogue. He was endowed with faculties which would not suffer this. While his time and his thoughts in the hours of school were devoted to his pupils, and while in addition to this, subjects connected with his profession occupied his mind and his pen to no small an amount,—there were other fields in which his powers sought a congenial exercise. He was most diligent in literary labor. He was not the slothful servant, who could hide his talent in a napkin. In this he was right. Men are needed for the instruction of the deaf and dumb, some such at least, who have powers fit for something else, and who will cultivate those powers,—who can not consent to dwarf themselves into the mere teacher. He who can do this, if we admit the violent supposition that he has actually become a teacher of the highest order, can not at all events continue to be such very long after he consents to be nothing but a teacher. Yet, to carry on with success, in addition to the wearing duties of the school-room, a pursuit requiring vigorous exertion of mind with close confinement of body, without putting too great a strain upon the physical powers,—and to continue this after the elasticity of youth shall have been exhausted by the process,—requires powers of endurance which few possess.

Mr. Rae was a genuine poet; though his modesty prevented his gaining a reputation corresponding to his merits. He has left some gems of exquisitely sweet and touching verse, which merit a permanent place in our poetical literature. The lines commencing, "I shine in the light of God," which were appended to the notice of his death in our last number, and which the readers of the *Memoir of Mrs. Van Lennep* will recognize as having been originally written on the occasion of her decease, have continued to come up to view every now and then, upon the stream of our periodical literature; and come to us again, while we pen these pages, as they have done before, under circumstances which show that they have struck a genuine chord of feeling and found a lodgment in hearts which will not let them die. Other pieces, both published and unpublished, are by no means inferior to this in intrinsic merit. The "Text and Context," which he had printed, not published, apparently as a remembrancer for his friends when he should be gone, contains some choice things, which do honor to his heart as well as his head. The lines commencing, "My brain is weak, my heart is weary," with the closing stanza beginning, "O peace, sweet peace, the heart at rest," are marked by a vivid power, a condensed energy, which could have sprung only from a deep and severe experience.

It gives us pleasure to add to this too hasty and imperfect sketch, some recollections furnished by a college class-mate of Mr. Rae, with whom he was on terms of intimate friendship.*

"Rae was of that very small class of students, who really love to write a composition. When a boy, at school or at home, he would take up a piece of paper 'to scribble out his thoughts,' as he expressed it. As a consequence he brought to college a certain ease and flow of style which is by no means common among young students. In our Sophomore year, he took a prize for English Composition. Before we graduated, he had a large ledger-like book of his own writings, prose and poetical. He filled well the places assigned him

* The Rev. A. J. Sessions, of Melrose, Mass.

in the regular college course, or in the literary societies, but was of too delicate a make to push himself forward. This sensitive nature, accompanied by a consciousness of ability and assurance of measurable success, somewhat hindered him from rounding his performances and making them stand out boldly. He gained a good insight into his daily lessons without severe study. His mind was ready, appreciative, graceful, and all alive to the beautiful. His poetical talent was early developed. He was selected by the class to deliver the poem at the close of our Senior studies, as in the year 1846 he was the poet before the *Phi Beta Kappa Society*. Of a handsome person, and with gentle and at that period almost womanly manners, amiable in disposition, and of good standing as a scholar, he was received with rare favor in college, as he was greatly cherished and beloved by his own class-mates.

“The manner of his conversion to Christ was somewhat marked and peculiar. He had been silently agitating the question of duty and salvation with himself, during a season of powerful religious awakening throughout the college. One evening, he said to himself, that he would take a turn around the public square, which lay off in front of the college yard, a walk of half a mile, and that in the mean time he would come to a decision, either to be a Christian, or to dismiss the whole thing from his mind. He starts out with this intent, and keeps on his way, rapidly revolving the great subject in his thoughts, intensified as it was by recent experience, and rendered doubly momentous by his present purpose. He turns upon the last side of the square, is drawing towards the college again, but does not yet know what will be the final issue. This, however, is now indicated by his going directly to his bed-room and there dropping down on his knees in prayer, thus sealing his own act of surrender, and looking to God for the baptism of eternal life, for grace to be faithfully His, to the end. This was his way of forsaking father and mother, houses and lands, for Christ. And it seemed to those of us to whom he told this short and pregnant story, that we might not take it upon ourselves to say what the course of experience should have been, and need not doubt that it had resulted in repentance towards God and faith towards the Lord Jesus Christ. We saw in it traits of his own mind, and we saw also the controlling presence of the Holy Spirit.

“In the loss of his wife, his acutest sensibilities were all awakened, nor ever after suffered to subside. His fervid temperament was fearfully checked and shocked when the steady light that had illu-

mined his dwelling for so many of the best years of his life, throwing its rays over his children, his studies and pursuits, not less than on his own heart, was put out. From that stroke, he never recovered, and there is ground for thinking that it drank up at last the very spirit within him. He said of it at the time:—‘I am endeavoring, not by any means with perfect success, to apply Christian principles to my present sorrow. * * I must confess that my heart is very lonely and, at times, very wretched, but I do not suffer it to appear.’ He says again, within the present year:—‘I am far from being well this winter, though it is more a sickness of the soul than of the body. The wound which I received a year ago is, I fear, immedicable. Time seems rather to deepen than to heal it. But I do not complain, and few persons are at all aware of my secret feeling.’ Passages in his letters led a lady, who had never seen him, to remark, ‘I really pity your friend Rae; he feels so like a woman and seems almost to have a woman’s nature.’ Could his sorrow, or the fine grain of his character, be so well described in any other words.

“Rae’s death was particularly sudden to me. He had just paid me a visit, and I had spent time with him in Boston and elsewhere, but had expected to receive him again in my own home, when, almost the next I heard of him was that he was dead! I can even now hardly understand how it is that Rae, the bright, vivacious, gentle, genial Rae, has gone, not to return. My mind darts back to our first meeting together on the Freshmen’s seats in college, and then all down through that peculiar sort of youthful life there, to his place on the platform as the poet of the class, and,

‘I can not make him dead!’

But here I am reminded of a sentiment in the valedictory oration upon the same occasion with Rae’s poem. In the farewell to the class, the language used was something like this. ‘Could I, I would not read to you the scroll of destiny. * * Oh! I would not know which of you shall be scathed by the lightning of sudden death!’ How impressive a comment upon that is it now, that it should be *Rae’s* death. And how do the many deaths in that class of 1831, make the intervening years, yea, life and all its boast, seem like the sighing of a November breeze through the branches of the pine.”

JAMES EDWARD MEYSTRE.

TRANSLATED FROM THE FRENCH OF H. HIRZEL, BY ISAAC LEWIS PEET.

[It may be remembered that, at the Second Convention of American Instructors of the Deaf and Dumb, held at Hartford in August, 1851, the writer of the accompanying translation, introduced to the notice of the gentlemen there present, a remarkable case of simultaneous blindness and deaf-mutism, which had come under his observation at the Institution for the Blind at Lausanne, in Switzerland, during a tour in Europe, from which he had just returned. On that occasion, he read a translation of a pamphlet prepared by Mr. Hirzel, director of the above-mentioned Institution, giving a detailed account of the novel and highly ingenious steps by which a being, buried in mental and physical darkness, had been conducted to the light of intelligence and, through the quickened impulse given to his surviving senses, brought in contact with an outer world. That article was afterwards published, not only in the Proceedings of the Convention at which it was read, but also as an appendix to the report of the New York Institution for the Deaf and Dumb for the year 1851, and in the ANNALS for July, 1853, and such has been the interest since manifested in this country, in the case of which it treats, that the writer feels the same obligation to translate, that Mr. Hirzel did to write another article on Meystre, which has just come to hand.—TR.]

THE zeal with which the public has hitherto watched the development of this young man, imposes upon me the duty of saying a few words upon the recent progress which he has made. One of our fellow-beings deprived, at the same time, of hearing, of speech, and of sight, will always be a valuable source of subjects for investigation, a source which will cease only with the last breath of the individual himself. Let us first glance at his development in art.

The manual occupation which, all things considered, is most suitable for Meystre, is that of turning, and in a material point of view, it is best not to divert him from it. But interests of this nature should sometimes yield to another order of considerations; and so, we have had lessons in sculpture given him, wishing, by this experiment, to test his talents, and enlarge the circle of his ideas. It must be acknowledged that the commencement was difficult. To encourage Edward in this work, I put in his hands a statue in bronze, about thirty-three centimetres (thirteen inches

nearly) in height, made according to the rules of art, and representing Michael Angelo with a hammer and a chisel in his hand. These symbols of profession arrested the attention of the blind youth, and he asked if this man was a dresser of stone. I replied to him that Michael Angelo had been a celebrated sculptor, painter and architect. The idea of celebrity was not without its attractions for our afflicted friend; on the contrary, it electrified him.

In order to convince Edward that he himself could also become a sculptor, I related to him the following anecdote, which I had obtained from Captain Noel. Mr. Noel said that he had seen, in several churches of the Tyrol, statuettes which had been admirably executed by a blind man, concerning whom the following anecdote had been related to him on the spot. The blind sculptor having one day touched a statue of Canova, found this work one of ravishing beauty; in feeling, however, of one of the feet of the statue, he stopped, examined it a moment, and exclaimed, "Canova has made a mistake, the great toe is a little too long!" This observation was communicated to the illustrious sculptor, who, on examining the original, acknowledged the justice of the criticism. Meystre laughed heartily at the discovery of the blind man, and, on repeating the story, enormously exaggerated Canova's error. The result of the lessons in sculpture, which were continued for some months under the direction of Mr. J. Lehman, proved that if he had been early apprenticed to this occupation, he would have become, or if he should devote his time exclusively to it, he would yet become, within certain limitations, as remarkable as a sculptor as he certainly is as a turner.* This experiment having proved satisfactory, Edward resumed the occupation of turning, which Mr. Friedrich continues to superintend with the same care as ever.

I will now leave it to several persons, not connected with

* The minutes of the Federal Delegation sent to the Exhibition in London, in 1851, hold the following language: "We would mention, as artistic productions, two wooden cups, executed with much elegance and delicacy upon the turning-lathe, by Mr. E. Meystre, a deaf, dumb and blind man, connected with the Institution directed by Mr. Hirzel, at Lausanne."

the Asylum, to speak of the intellectual condition of our blind deaf-mute. In the first place, let us hear Monsieur de Morlot, professor of Geology in the Academy of Lausanne, who takes a lively interest in Meystre's development. He had, he said, (in the notes which he was so obliging as to send me,) taken Edward twice to the Museum of the Canton, to make him handle a selection of objects taken from the principal classes of the three kingdoms, such as the human skeleton, the bear, wolf, giraffe, deer, ostrich, eagle, penguin, fish, crocodile, tortoise, serpent, the lobster and other crustaceous animals,—certain rocks and minerals, and finally some utensils and other articles manufactured and used by savages. Meystre acquainted himself very rapidly with the objects which were submitted to his inspection, making this understood partly by words, and partly by singularly expressive gestures.

The course of his investigations was very rational: he first defined his own position with reference to the object, by a general examination, in order to seize upon the principal characteristics. For instance, he passed his hands at once to the feet of the animals, and recognized immediately the carnivorous animals by their claws or their talons, as well as by their teeth or their hooked beaks.

On seeing him proceed in this manner, I could not but think of Cuvier and his method. Examining two skeletons, the one of a cow and the other of a horse, he quickly perceived the agreement between the different parts and the corresponding ones of man. He had understood that it would be necessary to handle the objects carefully; accordingly his touch was marked with extreme delicacy. Neither astonishment nor surprise could be generally noticed in our blind friend, who showed himself so clear-sighted, but rather a smile of satisfaction and of interest. It was not so, however, when on his third visit in the spring of 1853, Monsieur de Morlot placed before him a stuffed calf with two heads. Edward first felt of one of the heads, and then following the neck, reached the other. He made a start of surprise and uttered a shrill cry. In animated pantomime he represented

that this must be a very ravenous animal, and asked if it had also two stomachs. In reply to his idea of its being ravenous, the professor made him touch the feet of the monster. Meystre immediately comprehended his error, and informed himself of the name of the animal.

Another skillful observer, Monsieur Troyon of Bel-Air, wrote me in October, 1853 :

“ My sister informs me that you desire some details of the visit that I received from your dear Edward. I comply with your request the more willingly as I have experienced a real pleasure in showing your blind deaf-mute my cabinet of antiquities.

“ As I am not acquainted with your manual alphabet by means of which you communicate with Edward, Monsieur de Morlot did him the honors of my cabinet. We began by placing in the hands of the blind man, some objects belonging to the very remote period anterior to the knowledge of the metals. The first of these was a hatchet of unpolished flint. Edward recognized the form of the hatchet and inquired if it were not of stone. Encouraged to discover its nature for himself, he opined that it was of flint, and immediately took out the stone with which he strikes fire, as a standard of comparison. Great was his astonishment at being able to light tinder with the flint hatchet. After having felt of various utensils, he distinguished perfectly the gouge, the chisel, and the poniard, as well as several other objects.

“ We afterwards presented him with a hatchet of bronze which he divined, by its weight, to be of metal. Being instructed as to the nature of the metal, he was no longer at fault; he even discerned the manner in which certain instruments were used, a thing which escapes the notice of most persons who see. After he had handled a number of bracelets of bronze, I placed in his hands one of silver, which perplexed him a little at first, and on the material of which he expressed some doubt, asking if this was also bronze. Sickles, lance-heads, swords, *etc.*, he recognized very easily.

“ Mons. de Morlot made Edward understand that the

instruments of stone were of a higher antiquity than those of bronze, and that the bronze was known before the iron, but that the articles of iron which were afterwards placed in his hands were still very ancient. Edward, moreover, comprehended that these articles had been found in the country, that they had been a long time in the earth, and that they had been in many cases entombed with the dead.

"We afterwards conducted Edward to the hill near Bel-Air, where we made him feel the stone sides of an ancient tomb; then returning to my cabinet, we placed in his hands a skull, which he immediately recognized and without exhibiting very much repugnance. I also gave him some human bones which bore the traces of ancient wounds, none of which escaped the perspicacity of the blind man.

"The liveliness of Edward's impressions, his surprise at the revelation of a past concerning which he naturally had had few ideas, his expressive pantomime, and his intelligence with regard to practical matters, deeply interested me. Many visitors see my cabinet without carrying away with them impressions as accurate as Edward has done, and a great number of persons who see do not even suspect things which the blind man so clearly divined.

"It is needless to say that every time you will favor me with a visit from him, I will receive him with great pleasure.

"In seeing what this young man is now capable of grasping and of comprehending, I have experienced towards you a sentiment of real gratitude, for it is only by unheard of efforts and the employment of an excellent method, that you have been able to attain to such results. The kindness of Mons. Morlot to Edward has added to the affection which I bear to our dear geologist."

I hope I shall not be committing an indiscretion if I transcribe here a second letter, which will give an idea of the impression which Meystre produces upon persons who see him for the first time.

"GENEVA, August 4, 1853.

"SIR:

"In accordance with your permission, I send, by the diligence, to Edward Meystre, a set of chisels and a set of

gouges for the turning-lathe; these are the standard tools of the state, and the perfection of their quality has secured a high reputation to the factory. Be so kind, in presenting them, as to recall to Meystre the family who have visited him, and to assure him of the interest which they entertain for him.

"I embrace this opportunity to renew to you my thanks for your obliging reception and the attention with which you treated me; the remembrance of this visit will ever live in my memory. To see the resurrection of a soul entombed in a brain without an outlet, and to which sagacity, patience and charity have found means to open communication with the external world, to create a language and to teach the elements of knowledge, is to see a prodigy of intellectual power, and every expression which I could employ to testify my admiration, would be far below that which I experience at the recollection of it.

"Accept, &c.,

"L. DUCLOUX."

I am now explaining to Meystre portions of the sacred Scriptures, in the historical order, and these serve him as subjects for the exercise of the memory. The end toward which my efforts have tended from the beginning, is now attained. To place in intimate contact with the moral sun of the world this being deprived of hearing, of speech and of sight, this is the ardent desire which has always sustained me in this labor of patience. When one has had the happiness of exploring the firmament by means of powerful telescopes, or of sounding with the ophthalmoscope the wonders of the living eye, he is seized with admiration. But I have been much more profoundly impressed in observing the soul of my pupil, which, though I do not say it is pure and innocent, is yet exempt from prejudices. I have seen springing up in the heart of this young man, as the dawn of a new day, love and admiration for Jesus Christ. Assimilating in his judgment moral perfection to power, Edward asked if Jesus could not perform miracles. I afterwards saw this joy,

this enchantment, this poetry disappear, when I showed him Christ crucified. And as a flame which revives before dying out, Meystre was once more deeply touched with the solicitude which Jesus manifested for his mother in the midst of the agonies of the cross. Then all the emotions which this touching life had produced in him seemed to have vanished. "Jesus went out from the tomb the third day," I said. "Yes, his soul, not his body," he replied. "Body and soul." "Could any one feel with his finger, the prints which the nails had left in his hands and in his feet?" "Yes." Then a new hope came and irradiated his countenance, and he said: "*This story is beautiful, I wish to print it.*" But when I had told him that Jesus had the power of forgiving men their sins, and that this pardon might also be extended to him, I saw a tear trickle from his extinguished eyes.

I have found in the gospel itself, after having vainly sought it elsewhere, the best method of attaining this end. I therefore bow before its majestic simplicity, and if there is any opprobrium in confessing Jesus Christ crucified as the Saviour of the world, Lord, here am I, I am ready to bear it! I can say with Hufeland: "I know wherefore I believe."

THE LATE JOHN KITTO, D. D.

From the London Atheneum, Dec. 9, 1854.

WE have to announce the death of Dr. Kitto, at Cannstatt, near Stuttgard, on the 25th ult. Though publicity was given by himself in his lifetime, to the chief incidents in his career, we shall be pardoned for offering a brief outline. The history of literature can hardly furnish a more striking example of "the pursuit of knowledge under difficulties."

John Kitto was born at Plymouth, on the 4th of December, 1804. His family was of Cornish origin; and in his

'Lost Senses—Deafness,' he speculates on the probability of his descent from a Phœnician ancestry. His father, who began life as a master-builder, had, like Falstaff, a kind of "alacrity in sinking;" he became reduced to the position of a jobbing mason, in which business young Kitto's help was required at a very early age. While the boy was thus occupied, in February, 1817, a fall from the top of a house totally destroyed his sense of hearing. His previous education had been meagre; but the love of reading, which he had already acquired, became the solace of his loneliness, and the foundation of his attainments. In 1819, his parents, being unable to maintain or to find suitable employment for him, placed him in the work-house; whence he was removed in 1821, to become an apprentice to a shoe-maker. His master was a coarse tyrant. The poor boy appealed to the magistrates. His written statement was marked by a striking propriety of sentiment and diction. The indentures were cancelled, and he returned to the work-house,—to him a welcome refuge. He was not idle there. In 1823, his talents and capabilities being better understood, he was enabled, by the kindness of two gentlemen of the neighborhood, to publish a small volume of essays and letters, and was placed in a position less unfavorable to self-improvement. The next ten years of Dr. Kitto's life appear to have been spent in traveling or residing abroad. He journeyed over a large part of Europe and Asia, and acquired that familiarity with the scenery and customs of the East, which was afterwards of such signal service in the department of literature to which he became devoted. Returning to England in 1833, he gained attention by a series of papers in the "Penny Magazine," under the title of "The Deaf Traveler;" and having married, commenced a course of literary activity which was continued without interruption till within a few months of his decease. His exertions seem to have been prompted, from an early age, by a strong sense of *duty*; the duty of self-improvement and of doing some service to the world. More palpable motives to laborious diligence were presented in the claims of an aged mother and a rapidly

increasing family. But his physical infirmity placed him at a disadvantage; and for several years before his death he was exposed to pecuniary difficulties, which his pension of one hundred pounds a year did not wholly remove. It is feared that he fell a victim to hard work and overpowering anxiety. A neuralgic affection of two years' standing was followed, last spring, by a paralytic or *quasi* paralytic attack. Through the kindly help of friends, the sufferer was removed in August, with his family, to the continent; but the deaths, in rapid succession, of his youngest and his eldest child, neutralized the benefit which might otherwise have been looked for from the change, and a third fit extinguished the feeble remains of life.

Dr. Kitto's writings are well known. With a few exceptions, (relating chiefly to his own disability, and to his reminiscences of travel,) they aim directly or indirectly at the illustration of the sacred Scriptures. This was his chosen department of labor; and in it he attained a high degree of eminence.

PROF. ESCHRICHT, OF COPENHAGEN, ON THE FRENCH
AND GERMAN METHODS.

BY GEORGE E. DAY.

IN the German monthly entitled "*Allgemeine Monatschrift für Wissenschaft und Literatur*," for October, 1853, is an elaborate article, by Mr. Hill, the distinguished Principal of the School for the Deaf and Dumb at Weissenfels, in defence of the German method of deaf-mute instruction. It seems to have been called forth by a work from Dr. Eschricht, Professor in the University of Copenhagen, entitled "*The Physical Life, in popular lectures*," (Berlin, 1852,) in which the French method is declared decidedly preferable to the German. It appears that in the year 1845, one of the teachers in the Institution for the Deaf and Dumb at Copenhagen, named *Dahlerup*, who visited the most important

German institutions at the expense of the Danish government, recommended, on his return, the adoption of the German method. The Danish government, before venturing to adopt this recommendation against the judgment of the other teachers, wisely committed the whole subject to Prof. Eschricht, who pronounced adversely to the proposal of Dahlerup. The result is, that the Royal Institution at Copenhagen still continues to teach on the French method. Mr. Dahlerup withdrew and established a school of his own, with what success is not known.

From the few extracts given by Mr. Hill, the views of Dr. E. appear to be eminently just: *e. g.*, "I cannot but avow my conviction that all the deaf-mutes [in the German institutions] who speak easily and pleasantly, and who in most of the institutions are made far too prominent, were not deaf from birth, but became deaf after the age of five or six years." Had some of the enthusiastic travelers from this country been cautious enough to ascertain this single fact, it would have saved them a great deal of misapprehension.

The following remark of Prof. E. is worthy, with some modifications, of consideration: "The prime condition of a well-organized system of deaf-mute instruction, is in my opinion, a rigid separation of all those children who usually pass for deaf-mutes, into three distinct classes: first, those hard of hearing; secondly, those who became deaf after four years of age, and have forgotten how to talk; thirdly, those who became perfectly deaf before this period. The two first of these classes I consider ought to be taught to speak."

EDITORIAL NOTICE.

THE undersigned has, at the request of the Executive Committee, undertaken the editorial charge of this and the remaining numbers of the current volume of the ANNALS. He wishes here to say a word to those on whose contributions he must rely mainly, to make the publication what it was designed to be.

There needs to be, in the first place, a waking up to duty on the part of each and all, so far as they have been remiss. Each one who can do so, is hereby requested to put his hand at once to the work, without waiting to be individually applied to. The editor should have at all times, a considerable amount of materials on hand in advance. If each number must exhaust the whole stock, there can be little opportunity for selection. And if this small stock does not come in till on or after the regular day of publication, it is obvious that no approach to punctuality in the issue can be observed.

The contributors and the editor should together aim to render the ANNALS as far as possible practically useful. Variety should be aimed at, even as conducing to this end. Not only should there be elaborate papers, embodying facts or unfolding principles of importance—not only should our table be furnished with the solid *pièces de résistance*, but there should be no lack of the lighter courses, the *entremets*, and piquant and spicy dishes, so as to make our bill of fare attractive, give a relish to the feast, and help the appropriation and digestion of the substantial matters. Short instead of long articles are to be preferred in general, and condensed rather than prolix ones always. Let no one think to do a favor by pouring on a deluge of words to fill our thirsty pages. Let us have the pith of the matter and be done with it. It would be well could the ANNALS be the means of preserving some of those useful suggestions which are often occurring to the thoughts of persons engaged in instruction, and which might be set down in a few moments and with a few strokes of the pen. Many such “seeds of things” are scattered by the way-side and lost, which if saved and dropped in here, might spring up and grow eventually to something of which the sower never dreamed.

The undersigned would also beg the indulgence and the lenient judgment of both contributors and readers, in regard to the manner in which he may perform his responsible and sometimes perplexing duties.

SAMUEL PORTER.

AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. VII., NO. III.

APRIL, 1855.

COLLOQUIAL SIGNS *versus* METHODICAL SIGNS.

BY JOHN R. BURNET.

So much of Mr. Jacobs' able article in the ANNALS for January as is given to an exposition of his own method of teaching language, is very valuable, and in its main features, will probably meet with general and cordial approbation. His success as an instructor, for which, notwithstanding his own modest disclaimer in a former article, the reader will probably be inclined to take Mr. Brown's testimony, is satisfactorily accounted for, to those who do not believe in methodical signs, by the rule he has stated, of disusing *all* signs as much as possible, and using words alone in communications with his deaf-mute pupils, *whenever the lesson can be made fully intelligible without a resort to signs*. Such a rule, directing the labors of a teacher as zealous and indefatigable as Mr. Jacobs has shown himself, will insure a gratifying degree of success, in spite of almost any errors in theory.

But when Mr. Jacobs insists so strongly on the "disuse of

colloquial signs as an instrument of instruction," I take it for granted he only means instruction and practice in language. I can not permit myself to suppose that Mr. Jacobs is not fully aware of the great value of "colloquial signs," as a means of mental and moral development, and especially of religious instruction. He knows that, before the deaf and dumb can use or understand *words*, they must have the *ideas*, the *knowledge*, of which words are the outward expression; that to them, such words, for instance, as true and false, just and unjust, custom, habit, rule, cause, forgive, *etc.*, can have no meaning, till the ideas they represent have been developed by varied examples; and that their own colloquial language of signs is in their case, beyond all comparison, the readiest and surest means for mental development and for the acquisition of knowledge. He knows also that methodical signs, in whatever sense the term may be used, derive whatever "significance" they do or can possess, from their resemblance to or derivation from "colloquial signs."

Another observation occurs in reading Mr. Jacobs' account of his processes of instruction. He evidently thinks his pupils understand a sentence more readily when spelled on the fingers than when they merely read it over on paper or on the slate. This is probably true. When he spells a sentence on his fingers, the prominence he probably gives to the more important words, the expression of his countenance,* and perhaps some slight gestures that he may (designedly or unconsciously) make, give the same aid to the pupil's comprehension, as would be given for a hearing person by correct tones and emphasis in reading aloud. Still the deaf-mute pupil *must* learn to understand the written sentence without this assistance; and in this point of view, a teacher *may* use dactylology too much.

Those who dissent from Mr. Jacobs' estimate of the "necessity" of "signs following the order of words," hold that if Mr. Jacobs, or if any other teacher, will follow the

* See Mr. Carlin's paper in the ANNALS, Vol. IV., No 1. I refer here to page 56, near end of first paragraph. It will be seen that Mr. Carlin goes considerably beyond Mr. Jacobs, in advising the disuse of signs.

rule of using only words where words alone suffice, rigidly, and perseveringly, without using methodical signs, in Mr. Jacobs' sense, or in any other legitimate sense, the progress of his pupils will be *at least* as fully proportionate to the zeal and ability of the teacher, and the capacity of the pupil, as if methodical signs were used. If this be admitted, and in view of the success of so many teachers who have totally rejected signs in the order of words, I do not see how it can be denied, it will follow that the labor for teacher and pupil of learning and improving a cumbrous system of methodical signs might better be spared, and the same time and effort devoted to imparting useful knowledge, teaching words, and improving the processes of instruction.

For, if methodical signs are not *necessary*, then not only the labor of the teacher in acquiring them is thrown away, but, what is worse, they are a positive *hindrance* to the progress of the pupil. The deaf-mute who is taught without the use of methodical signs, has but one language to learn in the school-room, a language of words. The deaf mute who is taught by methodical signs, has two languages to learn instead of one, for it is admitted that a language of signs following the order of words is no more natural to him than a language of words. Whatever advantage may be derived in the beginning, by the use of a set of signs, or of definitions in signs, in impressing on the pupil's memory the grammatical connection and relations of words in a sentence, the solicitude of a teacher to associate a distinct sign with every word, can have no other rational foundation than a belief that signs are *necessary* to stand between words and ideas.

If I understand him aright, Mr. Jacobs' belief in the necessity and efficacy of methodical signs, (I endeavor always to use the term in his sense,) is grounded on two distinct positions,—*first*: That deaf mutes must necessarily receive the meaning of words by signs, (or, at least by words which themselves suggest signs,) and thus when they understand words, understand them only by association with signs, (or with definitions in signs,) so that when they lose this asso-

ciation, they "have lost the idea as well as the sign which conveyed it;" *second*: That methodical signs are useful "to connect words together and show their meanings and inflections," and thus lead the pupil, "when composing, to think in the order" of words.

A sketch of the mode in which deaf-mutes may be taught without making any use of "signs in the order of words" will furnish the best refutation of these positions.

I will take Dr. Peet's "Elementary Lessons," for the order of lessons. The deaf-mute begins by learning some fifty names, each explained by pointing to the object itself, or by a picture. He thus associates each name with the *image* of the object, rather than with the *sign* by which in conversation he indicates the object.

The adjective of color comes next in Dr. Peet's "Course." The pupil is shown five or six books, or other objects, contrasted in color, but alike in other respects. To each is applied the proper written phrase; "a black book," "a white book," "a red book," "a blue book," *etc.* The pupil learns, by varied examples, that each of these phrases of three words denotes but one object; and is led to associate a single image in his own mind with each phrase.* For convenience of communication, he has, of course, a sign for the color, as well as a sign for the object; but in his own mind or consciousness, he is taught to regard the phrase as a *whole*,—as one compound word representing a single image, which he may then, as a test of comprehension, translate into the proper phrase of his own colloquial language. The translation is not *sign* for *word*, but *phrase* for *phrase*. The order of the words is a simple affair of the memory: and, where the rule is invariable, as it is in this case, presents

* This point is still clearer, when there is a difference of *form*, *e. g.*, "a round table," "a square table," *etc.*, Lesson 52. Mr. Jacobs and some other teachers, teach the word black or white, *etc.*, first, before they combine it with a noun. I would only observe that children who hear learn the meaning of those words in phrases. I do not hear the prattle of children, but I have understood that they will say *black apron*, *white hat*, *red shoe*, *etc.*, before they will use the adjectives alone, at least unless they take the adjective for the name of a thing.

no difficulty after the first few lessons. As he has never seen the words in any other order, there is nothing to prevent our order of words from appearing *natural* to him, while it is impossible for him to regard the order of methodical signs as *natural*. An English lad learning Latin, will easily come to think *vir bonus* a natural order; while he will hardly ever come to consider *a man good* as a natural order of words.

The phrases may be made to consist of more than three words, as "a large white dog," "a large thick blue book," *etc.*, (Lesson 51;) they may even denote a group of objects, as "two large oxen," "four blue books," *etc.*, (Lesson 42;) still they will represent but one image, or one group of images in the mind, and the translation will still be phrase for phrase. When a deaf-mute *thinks of* "two large red oxen," he does not think over the four signs that he would use to *describe* such an image; he contemplates the mental image directly; and though, in reading over the phrase, he perhaps may be aided at first, by making mentally a sign for each word, he dismisses the signs from his mind as soon as he gets the image represented by the whole phrase. Let him only see and use the phrase often enough, and he will form the mental image without the trouble of repeating the four signs corresponding to the four words, and will remember the usual order of the words as well as the order of letters in each word.

It is true that along with the sensible image, a correct understanding of the phrase often requires the presence of certain intellectual perceptions, in the case before us those of *number* and *comparative size*; but these are present along with the image without being necessarily associated with any mentally repeated signs. The deaf-mute can distinctly perceive such intellectual notions before he has any signs to express them, before he can devise signs for them, or understand such signs when presented to him. This may not seem so clear where the signs are so simple and obvious as are those for *two* and *large*. But take another instance, a

ripe cherry. No one can doubt that a deaf-mute can have the distinct notions represented by our words *ripe* and *unripe*, before he has signs to express them. And he can attach those notions directly to the words *ripe* and *unripe*, as any teacher can satisfy himself by experiment. This point will hereafter come up for fuller illustration.

Still following Dr. Peet's order, but passing by, for the present the imperative, (bring, lift, *etc.*, Lessons 43 and 44,) we come to the participle, (Lesson 56.) The examples, "A boy standing," "A girl kneeling," "A boy jumping," "Two ladies dancing," *etc.*, still present phrases that represent images of single objects or groups of objects. The pupil is still, by pictures, or by actual examples, taught to look to the collected meaning of the whole phrase, not to distract his attention with a sign for each individual word. Imagine a deaf-mute going over the phrase "Two little girls dancing." It is evident that he will gain no distinct idea till he comes to the third word, and that the idea will be incomplete till he reaches the last word. And will not the case be just the same whether he makes, corporeally or mentally, a sign for each word or not? The sign for *two*, taken alone, suggests at most *two fingers*, not *two girls*. The sign for *little* has no meaning till mentally referred to some object. And the reader may try if he pleases, to attach any distinct ideas to the sign for *dancing*, without having in mind some person or thing that may be supposed to *dance*; the fingers if you please, if nothing else. In short, whether the pupil goes over the phrase by signs, or not, in either case he gets the idea only when he has in mind the whole phrase. Running over the first two words, he carries them along with him to the third, and then modifies the image they unitedly suggest, by the fourth. Can not we readily suppose him to acquire greater rapidity of reading, after such phrases have become familiar, by only picturing to himself the image represented by the whole phrase, instead of having to make a sign for every word? And is not he more likely to recollect the order of words, which he has never seen in a differ-

ent order, than the order of methodical signs, which have in his colloquial dialect a different order of succession?*

When we come to the imperative, (exercises under Lessons, 56 and 57,) *e. g.*, "John, stand;" "Thomas, run;" "Edward, kneel;" the pupil can not fail to remark the different form of the verb. He will readily get the meaning by seeing a more advanced pupil perform the actions when the command is addressed to him by name; or he will get the same idea by examples in pantomime. By repetition and the proper choice of examples, he will get the notion that the termination *ing* marks *continuance*, and that the shortened form of the verb expresses *command*.

The notions of *assertion* and *time* are next introduced. "Peter is writing;" "Susan is crying;" (Lesson 60.) "A boy skates sometimes;" "A girl dances sometimes," (Lesson 63.) By contrasting these two forms of the verb with each other, and especially by contrasting the negative with the affirmative forms, as applied to actually present actions, or to well known habits of persons, (John *is not* writing; Peter *is* writing; Edward skates *often*; Mary *never* skates,) the pupil learns to associate, as speaking persons do, the notions of *assertion*, and of either present *continuance* in an action, or *habitual* repetition of it, with the mere *form* of the verb or of its auxiliary. That is, these notions are present in his mind along with the idea of the subject and action. He does not need signs for them any more than a speaking child needs to be taught about *tenses*, to enable him to understand clearly the difference of meaning, or of use, between *I run* and *I ran*; on the contrary, he must know that difference before he can understand what *tenses* are.

I have not time to follow the course farther, nor, if the reader has understood what has been already advanced, will it be necessary. The pupil, observes Dr. Peet in his able exposition of his course, "finds no difficulty in thinking in

* Deaf-mutes spell words accurately, because there is no association in their minds between the letters and sounds of words. People who hear, often spell inaccurately, because they are misled by the association of sounds. Is not this a parallel case? *Verbum sapienti, etc.*

such simple sentences ; and beginning here, we can gradually lead him to think in more complicated sentences." * That is to say, beginning with simple phrases and sentences, and passing gradually to the more complex ; the pupil acquires the ability, in reading, to refer the accessory words of each phrase, or the accessory clauses of each sentence, to their principal, and thus get the idea of the whole, *directly from the words themselves*, and in composing, to translate the ideas in his own mind directly into written phrases, without having first to put them into the form of signs, whether methodical or colloquial, and then translate from that. This ability can be acquired without supposing the *habit* of thinking in words, just as a fair Latin scholar can read and compose in Latin, without translating into or from his vernacular, while he yet does not by any means usually think in Latin.†

By such a method as I have sketched, a deaf-mute might be taught language without using any pantomimic signs whatever. Laura Bridgman was so taught, except that necessarily in her case, instead of showing her objects or pictures, the objects, or models of them, were given to her to handle. But though a teacher with but one pupil might succeed by merely using signs of indication, and a few of the simplest and most natural gestures ;—writing words, or rather spelling them manually in presence of the objects, of the qualities, and of the actions, and when a certain proficiency is reached, using words to explain new words ;—yet the development of the intellect and the acquisition of knowledge would be much slower than where colloquial signs are used. With a single pupil, this slowness of development may be borne, for the sake of the more intimate association of ideas with words which the system would secure ; but in a community of deaf-mutes, this advantage would be lost by the pupils' propensity to use pantomime among themselves. Since, in an institution, we can not prevent the deaf-mute pupils from communicating with each other by gestures in preference to all other modes of communication, it is the

* Proceedings, Second Convention, p, 60.

† See Dr. Peet's remarks on this point, Proceedings, Second Convention, p 58.

wisdom to avail ourselves of whatever advantages this colloquial language of gestures may present for the imparting of knowledge, the definition of words, and the interpretation of phrases, and especially for giving life and interest to the otherwise dull and formal lessons of the school-room.

But we must not take it for granted that signs, because they are the favorite instruments of communication for a deaf-mute, are also for him, *necessary* instruments of thought. It was a careless and inaccurate expression I used in my former article, that deaf-mutes think in signs. It is much more correct to say, with Mr. Turner, that they think in "signs or images." And I am inclined to believe they think much more in "images" than in "signs." A deaf-mute must have in his mind the idea of a horse, of a black horse, of a horse running, of a boy falling from a horse, *etc.*, before he can devise or use any signs for making these ideas known to others. On this point, I ask leave to quote from an article written by myself some thirteen years ago. "So long as the mind busies itself with the images of sensible objects, whether contemplated singly, or (which is more common,) as forming part of a group so long as it follows, as in a camera obscura, the changes of place, color, attitude, relative position, *etc.*, of objects; so long as it recalls directly its own simple emotions and judgments, by recalling objects or actions adapted to excite the former or exercise the latter,—so long it may, and in certain circumstances does, dispense with signs of any description in conducting its operations.

"Even when a deaf-mute has carried the pantomime, the natural language by which he communicates his ideas to others, to a considerable degree of perfection, he still thinks, for the most part, by the direct intuition of ideas; because his pantomimic signs are either merely copies of the images in his own mind, as far as these are capable of being copied, or abbreviations which suggest the entire image, in the same way in which the single letter N. suggests to us the word north, or the letters MS. the word manuscript," *etc.**

* American Biblical Repository, Oct., 1842, p. 284.

For this view of the case, I will farther cite the high authority of Bébien, than whom perhaps no teacher has more thoroughly studied the mental habits of the deaf and dumb. He says: "The signs of the deaf and dumb are portraits, more or less faithful, more or less complete, of their ideas. Has one need of the portrait in order to see the present object?" And again: "The deaf-mute has no need of signs to frame his thought; (*pour former sa pensée*;) he has recourse to them only for its outward manifestation."*

Bébien carries this principle farther than I venture to do. I am ready to admit that many "general signs" form part of a deaf-mute's train of ideas. Such signs pass along with the current of his meditations; but the "web and woof, the ground work and connection," may be more accurately described as composed of mental images of objects, actions and qualities, than of the signs which are used for purposes of communication. For these "general signs," however, observation has shown that "general words" will answer just as well, provided they are not so long as to be cumbersome; and in this last case, an abbreviation will answer as well as a sign.

The practical conclusion which I draw from all this is, that for a deaf-mute there is no *necessary* association between words and signs, except in that the one and the other are associated with the same ideas or notions. Put two fingers to each side of your head, and it suggests to a deaf-mute already familiar with that sign, the idea or mental image of a *horse*. Show him, written or spelled, the word *horse*, and it suggests to him, if he is familiar with it, the same idea, or mental image. Why need we suppose that the word recalls the sign, when, if understood, it may at least just as well recall the image first, and the sign through that? If the word recalls the sign only, it is probably because the pupil does not associate either word or sign with any clear ideas; which is very likely to be the case with such a word as "impossibility," taken by itself not in connection with other words.

* Journal de l' Instruction des Sourds-Muets. (1826.) p. 22, 23.

When, therefore, I speak of a deaf-mute's attaching his ideas directly to words, (written, or spelled on the fingers,) I mean that, at the sight of a given word or phrase, there is called up in his mind the appropriate image, or group of images, (with the accessory notions,) which the word or phrase describes, without regard to any signs associated with each word. He may have received the meaning of the words through signs, colloquial or other, but if he understands them fully, has associated them not so much with the signs, as with the ideas or images, which the signs as well as the words represent. To require him, in such a case, to make in reading, a sign for each successive word, I must still hold to be equivalent to requiring one who can read Latin fluently, to repeat to himself the English of each successive Latin word as he goes along; a process which, as every scholar will see, will not only cause him to read more slowly, but even make it more difficult to understand what he reads. Take, for illustration, almost the first line in Virgil:

Sylvestrem tenui musam meditaris avena.*

Let any one, in reading such lines, repeat to himself the English of each word, *in the order in which the words stand*, and I apprehend he will find his ability to grasp the sense of the whole, greatly impaired.

A deaf-mute educated by "colloquial signs," reads English just as a classical student does Latin. At first, and indeed for a long time, neither can understand a difficult or unfamiliar passage, without mentally translating as they go along; but in neither case can this translation be made word for word, or sign for word, in the order of the words, at least without framing a new dialect for that especial purpose. Each finds himself compelled to make a mental arrangement of the words in an order more easy and

* A translation of this line in methodical signs would be something like this: Sylvan (acc.) slender (ab.) song (acc.) practicest oaten-pipe (ab.); if the signs are changed to correspond with the actual meaning of the words. But if the signs, as is oftener the case, express only the *primary* sense of the words, they will be analogous to the following: Wood (adj. acc.) slender (ab.) muse (acc.) meditatest oat (ab.)

intelligible to him. But sufficient practice, both with the one and the other, will enable them to grasp the whole sentence, and understand it without such a tedious process of translation. If this view of the case be correct, it will follow that methodical signs are as unnecessary for the deaf-mute, as a new language from English roots, made parallel with the Latin, would be for the other student. Though Mr. Jacobs considers this last illustration as a "caricature," it was not so intended.*

Mr. Jacobs admits that a deaf-mute may associate words directly with the mentally perceived images of objects. And, if I apprehend him aright, he does not deny that the words representing sensible qualities and actions may in like manner, be directly associated with the ideas. I presume a little reflection will enable him to perceive that words expressing *feelings*, may just as well as any of the others, be directly associated with the ideas. But he professes to be "at a loss to perceive" how signs for "general ideas" "can be dispensed with." But to me it appears singular that Mr. Jacobs should have failed to observe that for such general ideas, words may, and *often do*, become signs; for the deaf and dumb, as well as for those who speak. Whether or not a "mere analysis or paraphrase in colloquial signs" will "communicate to the pupil the general idea, that quality or those properties that are common to the genus," it is certain that the deaf-mute pupil gets this general idea, as the pupil who hears does, by example, that is by usage: the usage of a sign, if you use a sign; the usage of the word, if you confine yourself to the word.

Take for illustration the "general idea" denoted by the word *color*. Mr. Jacobs will probably deny that if you enumerate all the colors of earth and heaven, inclose the

* It is very unfair to describe the colloquial language of signs as a "jargon," (*vide* Mr. Brown's remarks at the Third Convention,) because a translation, word for sign, in English, would make a jargon. The finest passages in Virgil or Horace might be proved a "jargon" in just the same way. Methodical signs, however, are a jargon, in every sense of the term.

whole in a hoop, and write *color* over it, the pupil will thereby get the general idea of color; nor do I propose to dispute the point with him. I would go to work somewhat differently. I would begin with the question, What is the *color* of that book? or of that hat, or whatever object may be present. Can any one doubt that the pupil will learn, by mere usage, by seeing such questions asked and answered, to reply himself properly, It is black, or, It is red, or whatever the fact may be? Does any one suppose that, when he has learned by observation, the application of this word *color*, to a few prominent colors, he will not be able of himself to apply it to intermediate shades? Will he not then have the "general idea" of color, associated directly with the word, though he may have no sign for it? I just now applied to my deaf-mute companion for the sign for this word *color*. But I found that, though she understood the word, she had forgotten, if she ever learned any general sign for it, and could only define it by pointing to different colors; neither do I recollect having ever seen any general sign for color, unless perhaps a sign formed from the initial letter of the word; like many of De l'Epée's methodic signs.

Take for another illustration the word *time*. The deaf-mute just mentioned will understand and use correctly this word in such phrases as, "what time is it?" "I have no time," "time enough," "hard times," &c. But I never saw her make any sign for the word.* Yet she uses signs much more, and understands them much better than she does words. The case is the same with the word *weather*, another of those instanced by Mr. Jacobs as peculiarly needing to be associated with general signs. Is it not evident that, in such cases, the "general word" itself is accepted and used by the mind as a sign for the "general idea?"

I could give other instances of words correctly used by deaf-mutes, who have no signs for the ideas denoted. But,

* I once saw a teacher make a methodical or "general sign," for this word *time*, by figuring the swing of a pendulum. The phrase then in question was "a long time ago," which, in the methodical sign used, was rendered nearly thus: "One long vibration of the pendulum ago."

says Mr. Jacobs, "unquestionably a mute who knows the meaning of a word, or phrase, or sentence, can tell *in signs of some sort*, what his notions of the word, or phrase, or sentence, are." It will be understood from what has already been said, that I dissent from this position, except under certain conditions.

So far as phrases or sentences are concerned, Mr. Jacobs' position may be granted, *provided the deaf-mute is accustomed to converse in signs more freely than in words*. Laura Bridgman can not make signs at all, yet she certainly understands "words, phrases, and sentences." But this concession will not help Mr. J. out of the present difficulty. If a deaf-mute can explain in signs alone, the meaning of some phrase containing a "general word," *e. g.*, "It is pleasant *weather*," or, "I like gay *colors*," this is not, by any means, defining the "general term :": it is merely giving one or more of its specific applications. A deaf-mute will readily, in his own colloquial dialect, express a "general idea" by "rapidly enumerating a few particulars, and annexing an *et cetera*." Give him a sign for this general idea, and he will adopt it to save this labor of enumeration. Give him a word without a sign, and he will do the same by the word. Whether he has a general sign, or a general word, he understands the sign or the word, by knowing what sort of particulars are comprehended under it. The particulars are not necessarily present in his mind along with the word, any more than with the sign. In either case, a few particulars will probably be present in the mind; but is not the case the same with a child who speaks? Can the latter be expected to define the word *color*, except by enumerating colors, or the word *crime*, otherwise than by naming particular crimes?

I may pertinently ask if Mr. Jacobs would "stultify" a speaking child who should be unable to define or explain in other words the meaning of certain simple words which he has learned by usage? And I need hardly say that in my view, the definitions or explanations in signs by which a deaf-mute has learned the meaning of some "general word," are

no more necessarily associated with the word, after use has made it familiar, than the definitions in words by which we learn the meanings of new words, are associated with those words when *they* have become familiar.

I readily grant to Mr. Jacobs that if a deaf-mute should lose the association of such a word as "*strike*," with the "sign or act of striking," it would follow that he had also lost the meaning of the word;* and I am ready to extend this admission to many other words, as *push*, *smile*, *rub*, *sew*, *etc.* In short, whenever the word denotes an *action*, and the action and the sign are one; if the word is understood it must recall the action, and of course the sign.

But I venture to say that a deaf-mute, reading the sentences, "*Mary dances well*," or, "*Charles rides fast*," can fully understand them, without thinking of the usual signs for *dance* and *ride*. He can have the actions in his mind, without attending, for the time, to the signs which do not *literally*, but only by a sort of *metonymy*, imitate the actions. And the principle is just the same as that on which a deaf-mute, seeing the word *elephant*, can form to himself an idea of that bulky animal, without being obliged to make, even mentally, the motion of elongating his own nose into a proboscis.

Take for further illustration, another class of words, as for instance, those that denote not any particular object or action, but an *effect*, however produced; *e. g.*, *spoiled*. Any one may satisfy himself, by experiment and observation, that a deaf-mute seeing this word applied, whether in actual life, or in scenes called up by pantomime, to things rendered in any way unfit for use, will get the correct idea of it, by mere usage, without seeing any sign made for it, and without himself associating it with any sign. What then will the teacher gain by devising signs for such words? Will not this be merely giving the pupil occasion, by using the signs in his communications with his school-mates, to forget the word by disuse?

* There are phrases, however, in which this association must be, for the time, broken up, or the phrases can not be understood, for example, "*stricken in years*."

But Mr. Jacobs may ask, supposing the sign already in use, and of course naturally employed to explain the word, can the deaf-mute ever lose the association between them? If he has been practiced for years in giving the sign for the word, and the word for the sign, it is not probable he will. And even where no such practice prevails, as long as both word and sign are remembered, there must be some association between them. In this latter case, however, the association is to be compared to that between a Latin and an English word, one of which may be forgotten by disuse, while the other is still remembered, and even while both are remembered, one of which may be read and understood, without at the moment thinking of the other. If an English child be placed in a French family, he may form at first, associations between the English words, *bread, butter, milk, etc.*, and the French words, *pain, beurre, lait, etc.*, but if for years he hears only the French words, will not he not only lose this association, but forget the English entirely? Just so with a deaf-mute, leaving school and henceforward living with friends who avoid making signs, and endeavor to converse with him by words. The association between words and signs, though it may have been, while at school, an *involuntary* association, will soon become merely a *voluntary* one; that is, he can indeed give signs for his words, but ordinarily understands words without thinking of the signs. And if this disuse of signs and use of words, be continued for years, many of the signs will fade from his memory, while the words are still remembered and understood. I admit, however, that such a habit as Mr. Jacobs would inculcate, of repeating mentally the methodical sign for every word will, so long as this habit remains, make it impossible to forget even for the time being, the association between the sign and word.

Mr. Jacobs insists much on the permanency of "associations once formed between two objects or things." It is a poor rule, says the proverb, that will not work both ways. Mr. Jacobs can not doubt that a deaf-mute can and too often does forget by disuse, the word which he has associated

with a sign; why not equally by disuse the sign which he has associated with a word?

But why should we inculcate such a habit? We have seen that it is not necessary to the understanding of phrases or sentences, that sensible images be annexed directly to words and phrases; that for intellectual notions, or for "general ideas," words themselves may serve for signs, and that when methodical signs are associated with words, for the sake of inculcating the *order* of words, the order of the signs has as much need to be remembered as the order of the words; while, moreover, the more signs are associated with words, the more danger that they will drag the words with them into their own natural order; the words being more likely to hold their own order, where the association with signs is only *phrase for phrase*.

And I go still further. It appears to me that methodical signs repeated for every word, are not only unnecessary to enable a deaf-mute to understand a sentence; but are, in many cases, a positive hindrance to his understanding the sentence before him.* Suppose the deaf-mute meets with the sentence, "He went away *in a rage*." Can Mr. Jacobs devise any sign for the words *in* and *a*, in this connection, which will not obscure the idea? If he can, will the same signs answer in the phrase, "I will return *in a moment*?" Will not the deaf-mute in either case, get the idea sooner and more clearly, if you give him only the translation of the *phrase* in his colloquial signs? Innumerable are the cases of this kind, in which to make a sign for each word, will be a hindrance, not a help, to the deaf-mute in understanding the phrase.†

* Since writing the above, I have noticed that Mr. Stone (as indeed other able teachers have done before him) takes the same view of methodical signs. *ANNALES*, Vol. IV., 191.

† I annex a few familiar and striking instances. Compare: She went away *in a carriage*; She went away *in a hurry*; I will go *with you*; I will go *with pleasure*; How do you do? How do you do this? He lives *on a hill*; He lives *on a few potatoes*. He beat him *with a club*; He beat him *with a vengeance*; He beat him *with ease*. They fought *with wild beasts*; They fought *with spears*; they fought *with desperation*. She fell *into a ditch*; She fell *into a decline*. Put *to death*; Put *to shame*; Put *to his speed*; Put *to the carriage, etc., etc.*

Take another instance of a different kind. It is said that in certain languages of Asia and America, there is one word to express washing the hands, another for washing the feet, a third for washing the head, a fourth for washing the garments, and so on. The case is much the same with the colloquial signs of the deaf and dumb, except that their different signs for different kinds of washing, are not so radically different as the words just mentioned are presumed to be. If a deaf-mute would tell one to wash his face, he does not make a sign for *wash*, and another for *face*; he simply imitates the motions of washing the face. And in like manner, he has one sign for carrying in the arms, another for carrying on the back, a third for carrying on the head, *etc.* Suppose Mr. Jacobs adopts as a "general sign," that of carrying in the hand. He will doubtless be understood; not by the help of the sign, however, but in spite of it; just as a missionary to Burmah, or whatever country where the case fits, if he should choose to translate the verb *wash* everywhere by the Burman word, signifying properly to *wash the hands*, making such phrases as "Go and *wash hands* in Jordan seven times," "Christ *washed hands* his disciples' feet," *etc.*, might be understood when the Burmans got used to his new idioms, but not in consequence of the perspicuity of his language. But to return, we will suppose Mr. Jacobs has to explain the sentence, "Æneas carried his father from the flames of Troy on his shoulders." Would not the methodical sign for *carry*, make the sentence read to the deaf-mute, "*Æneas carried in his hand* his father from the flames of Troy on his shoulders?"*

The pupil will only get the correct image by keeping in mind the word *carried* till he comes to the last clause of the sentence, by connecting it with which, it will read, "carried

* Mr. Jacobs *may* use a different sign for *carry*, than I have supposed, but that will not affect the argument. If his sign is *significant*, it must express some *particular* mode of carrying; which only conventionally can be taken to express the "general idea." The word *carry* itself, might, it seems to me, better represent the general idea, because there is nothing in it to suggest one mode of carrying more than another.

on his shoulders." And this he will more readily and easily do, if he has been taught to translate by *phrases*, not by *words*. The case is analogous to that of the quotation from Virgil, on a former page, where the first word is to be mentally referred to the third, and the second word *tenui* kept in mind till the reader reaches the last word *avena*, to which it belongs.

From examples like those given above it will be seen that besides the difficulty presented by the order of words, as compared with the natural order of signs, there is another serious difficulty in the *analytical* character of our language, as opposed to the *holophrastic** character of signs. That is to say, the colloquial signs of the deaf and dumb are in great part translatable, not by words, but by *whole phrases*. Dr. Peet remarks: "The preposition is seldom distinctly brought out in the colloquial language of signs, being for the most part blended in one sign with the verb."† And it is equally true that the verb is often blended in one sign with adverbs or adverbial phrases, or even with its objective. For instance, "I locked the door and put the key in my pocket," would be expressed colloquially, by merely imitating the two actions of turning a key, as if locking a door, and then withdrawing it and putting it in the pocket. Two or three gestures would thus express the sense of eleven words. To draw the sword;‡ to pull the hair; to nod the head; to hold up the hand; to blow out the candle; to lean the head on the hand; these are but a few out of many examples that might be given, in which a simple gesture stands for a phrase of several words. In most of these cases the sense is only obscured by making a sign for every word.

* Dr. Lieber applies this new word to those languages that express in one word as much as our language does in a *whole phrase*. We have some *holophrastic* words in English, *e. g.*, to *pistol*, *i. e.*, to shoot with a pistol.

† ANNALS, Vol. IV., 149.

‡ A teacher who has to define the word *sword* in the absence of the real object, or of its picture, will go through the pantomime of drawing a sword from the scabbard, passing the fingers along it, and holding it up to view. When he teaches the phrase, *Draw the sword*, he will teach the use of the word *draw*, by induction from the phrases, *draw a pistol*, *draw a knife*, *draw out a purse*, *etc.*, and by contrast with *hold*, *present*, *use*, *put up*, &c.

To sum up: the main difference between a teacher who uses only "colloquial signs," and one who depends on "general signs following the order of the words," that is, on methodical signs, is that the former is content to translate words into colloquial signs, phrase for phrase; the latter thinks himself obliged to manufacture a new dialect of signs, into which to translate written sentences, word by word. Mr. Jacobs is not indeed correctly informed when he supposes that "those teachers who discard methodical signs, in every sense of the term," "have nothing left but colloquial signs, as an instrument of instruction." Not to speak of grammatical symbols, which are used to some extent,* they have, as well as Mr. Jacobs, the manual alphabet, on which he so much relies, for impressing words and forms of construction on the memory, by usage and repetition. And, without attempting to enumerate all their instruments of instruction, they can use analytical formulas, like those of Bébien.†

But suppose, for the argument's sake, they "have nothing left but colloquial signs." Says Mr. Jacobs, "we could not rely upon our pupils thinking in the order of written language when we used a 'paraphrase' of colloquial signs in communicating its meaning." But how can we any more rely on their doing this, when we use methodical signs, since it is admitted they can not be made to use these signs colloquially, and if not to use them colloquially, then certainly not to think in them?

This "thinking in the order of written language," can mean no more as applied to the deaf and dumb, than that they learn to express their *thoughts* by *words* arranged in our order. I have endeavored to show, with what success, the reader must judge, that they will be more likely to do this correctly, when they are taught our language by *phrases*, rather than by *single words*. By methodical signs, they are taught to associate each word with a sign; by colloquial signs they are taught to associate each phrase with an idea.

* See Prof. I. L. Peet's paper; Proceedings Third Convention.

† See Dr. Peet's Report on European Institutions,—note to the account of Bébien.

In the former case, the methodical signs do not, of themselves, suggest the proper order of words: it is an affair of the memory. In the latter case, if the phrases are correctly remembered, the order of words in each phrase must be remembered. The order of the colloquial signs, need not disturb the order of the words more in one case than in the other. And Mr. Jacobs will admit that a sentence translated phrase by phrase into colloquial signs will be much more readily and clearly understood by a deaf-mute than one rendered word by word into methodical signs. In fact, it is notorious that a deaf-mute taught by methodical signs may give accurately the signs for all the words in long and involved sentences, without having any idea of the sense. But he can not translate a sentence into colloquial signs unless he understands it. Colloquial signs, therefore, are at least as favorable to acquiring the proper order of words; and much superior as a means of teaching the meaning of phrases, and as a test of comprehension; while they are not, like methodical signs, an additional burden to the pupil's memory.

Though I fear this article is already too long, I will crave the indulgence of the reader, while I return from the conclusion just set forth, to discuss briefly some of the minor points raised by Mr. Jacobs. I have not insisted on the disadvantages of methodical signs, arising out of the temptation, almost the necessity, of using a sign for a word, significant in its primary sense, for the same word when used in a very different sense, (for which the reader may consult Mr. Stone's paper, *ANNALS*, IV., 191,) because I have understood that it has been the labor of Mr. Jacobs' life to remedy such inconveniences, and I know not to what degree he may have succeeded. It might be interesting to know, however, whether Mr. Jacobs expresses certain compound verbs by one sign, or by two; *e. g.*, *put out*, (extinguish,) *give up*, (yield;) and if by one sign, how he will provide for the cases in which such compounds are divided by another word or phrase, as *put it out*, *give him up*.*

* A translation of such phrases into methodical signs will be very apt to remind one of the famous specimen of dog-Latin, "*verte camen ex.*"

I would here repeat what I stated in my former article, that I do not venture to deny that methodical signs may be practically useful in the earlier lessons. As an instance; in the phrases, "A horse *has* four legs; he *carries* a man on his back;" the pupil, if taught only by *colloquial* signs, may be apt, in the beginning, to omit the verbs altogether. To bring the verbs distinctly into view, the colloquial signs must take somewhat of a methodical form. This difficulty, however, is soon got over by practice.*

Mr. Jacobs, somewhat triumphantly, asks if I can "see how an English boy, who should receive the meaning of a sentence written in Hebrew characters, without being taught the sound or pronunciation of the letters or words, but only to recognize the *form and combination* of the letters, can ever come to read over or think over the written Hebrew words without repeating or thinking over the English ones in connection?" The case is a strong one, and forcibly put. Permit me to substitute Chinese characters for Hebrew words, so as to put out of the way certain associations of ideas that have nothing to do with the "gist" of the question. Considered without reference to the *sounds* they represent, the Hebrew written words, and indeed our own, are as arbitrary as the Chinese characters.

Suppose our English lad should be introduced to a dozen Chinese, bearing such names as Sou-ching, Tong-wong, *etc.*, would not he find it easier to remember their faces than their names? Suppose further, each of them bore a Chinese character painted on his garments, could not our English lad, if his attention was often drawn to this character, come to associate the personal appearance of each of his new friends with the mere form of that character, so that, if he saw the character much oftener than he heard the name, he might remember the form of the character so as to bring, by that mark, his own coat to each, after he had entirely forgotten the spoken name? Suppose further, a class of Chinese deaf-mutes, and an English speaking lad among them, learn-

* I have indicated how it can be got over, in the note on a previous page, *apropos* to the phrase "draw the sword."

ing to communicate with them by their own written characters. Doubtless, if he has learned the characters through English words, he will, at first, repeat to himself the English for each character he sees or writes; but after a few years' constant practice, more or less, can not we conceive that he may read and write the characters without thinking at the moment, of the English words? And he will be far more apt to do this, if the characters have no exact English equivalents, but are translatable only in phrases.

Mr. Jacobs admits that deaf-mutes can recollect proper names, and connect the fitting associations of ideas with them, without having any particular signs for the persons or places denoted; and even without being able to associate them with a mental portrait or picture. But he seems to think that there must, in such cases, necessarily be present in the mind of the deaf-mute, in default of a single sign, a whole troop of signs. I can not perceive that this is any more necessarily the case with a deaf-mute than with people who hear. Think of Athens, and you have a confused image of an assemblage of walls and roofs, columns and porticos. Think of Alcibiades, and a figure of a handsome man rises up in the mind. With each, comes a long train of associations, which we may follow out, or cut short, as we please. So it is with the deaf-mute, he will associate with each name as many *ideas* (not *signs*) as have been impressed on his memory in that connection; but it is absurd to suppose that he must run over in his mind, any more than we must, a whole history or description of Alcibiades, or of Scipio, or of whoever it may be, before he can recognize the name. And if he recognizes the name and knows what association of ideas it suggests, without at the moment recalling more than one or two of the most prominent, he does precisely the same thing that we do. The name is to him, just as much a sign, as to us. Give him a simple gesture or sign for Scipio, or for Alcibiades, and it will be easier to think of and repeat the gesture, than to think of and repeat the name; but an abbreviation will answer still better, for, while it is about as easy to recall and repeat as the sign, it has the great

advantage of suggesting of itself the name, which the gesture can not do. The letters H. B. M. will more readily suggest "Her Britannic Majesty," than will the figure of the *lion rampant*. Would not, therefore, a teacher be very ill employed in devising an endless series of gestures to represent geographical and historical names, the learning of which would merely impose a double burden on the memory?

Mr. Jacobs evidently thinks some of his pupils can read a familiar passage as fast as a speaking person can. I gave the time measured by a good watch, which certain speaking persons and certain deaf-mutes required to read a passage of a given length. Mr. J. replies by comparing the rapidity with which his pupils read to the speed of a mythical personage, who amongst other marvelous feats, is represented as running along the tops of the waves, without wetting the soles of her feet. May I, without giving offense, suggest that some deaf-mutes as well as some speaking children, may *seem* to read fast, when, like Camilla, they merely skim over the words, getting little or no *tincture* of the meaning? Will Mr. Jacobs' pupils read a story, new to them, but expressed in familiar language, *so as to fully understand it*, as fast as a well educated, speaking person will understandingly read the same story? I doubt whether any deaf-mute from birth (unless he reads by mental abbreviations) will successfully meet this test.*

Mr. Jacobs' comparison is evidently too imaginative for statistical purposes. But we may in some cases, gain something by comparing one unknown quantity with another. However light-footed Camilla may have been, I may be permitted to doubt whether she could keep pace with the giant in the nursery tale, when he had his seven-league boots on. And for a like reason, I must, *a priori*, doubt whether educated deaf-mutes, however expert in reading, if they go over words letter by letter, even if we say nothing of making a sign at the end of each word, can, at least with any equally

* It is of course to be understood that the deaf-mute and speaking person are, at least as compared with other deaf-mutes and other speaking persons, of like quickness of perception.

comfortable degree of exertion, read as fast as speaking persons who go over the words by syllables. Where there is a difference of three or four to one in the length of the strides, it will evidently require much greater and more fatiguing exertion in the runner of shorter strides to keep up. But teach the deaf-mute to read by a syllabic alphabet, or by abbreviations, and he may become able to read as fast as speaking persons do.

I ought to apologize to the readers of the *ANNALS*, for occupying so much room. I was drawn into this discussion without design, and have continued it because Mr. Jacobs' replies provoked reflection, and reflection showed me that there were, in my former articles, inaccuracies to be corrected, and deficiencies to be supplied. I should be diffident of controverting the opinions of a teacher as able and experienced as Mr. Jacobs,—but, says the proverb, lookers on often see more than the players. My opportunities for becoming acquainted with the subject I have treated, have been greater than most men have enjoyed; and Mr. Jacobs himself admits that the present preponderance of opinion is on my side. As I have not shot wholly in the dark, I may venture to hope that I have sometimes hit the truth.

And if the discussion between the *De l'Epée* of Kentucky and myself, should end, as such discussions are almost proverbially said to do, with leaving each party convinced of the justice of his own views, it will be at least a gratifying reflection that it has been conducted with uniform courtesy, and in a spirit of honest inquiry after truth, not for the petty purpose of gaining sophistical advantages. May we mutually profit, and may our readers profit, by whatever of truth has been struck out,—by the results of the experience that has been recalled, and of the reflection that has been stimulated; remembering that though those who are sailing on a different course are not necessarily in advance of ourselves, yet when we see able and successful navigators, after fair trial, preferring a different route from our own, it is the part of wisdom to inquire if they have not found a shorter one.

ST. ANN'S CHURCH FOR DEAF-MUTES, NEW YORK.

BY THOMAS GALLAUDET.

THE writer having been admitted to the ministry of the Protestant Episcopal Church in the summer of 1850, felt it his duty to undertake something for the spiritual welfare of the deaf-mutes residing in the city of New York and its immediate vicinity. He accordingly made application to the Rector and Vestry of St. Stephen's Church for the use of their vestry-room, one evening in the week, on which to call together such deaf-mutes as might be willing to receive instruction from him. The application having been kindly granted, the first meeting was appointed for Saturday evening, September 21st, 1850. Owing to some misunderstanding, there was but one person present, a young man who had graduated at the New York Institution, the previous July. The passage of a few weeks, however, wrought a decided improvement in the attendance and we were soon forced to seek other quarters. In due time we found ourselves regularly established in the school-room at No. 59 Bond-street, where the weekly Friday evening meetings drew together an average collection of thirty persons. The usual method pursued was to commence with prayer, explain a portion of Scripture, devote a short time to instruction of a miscellaneous nature, and then close with prayer. The divine blessing graciously rested upon these exertions. Several of these children of silence were baptized, and on Sunday evening, April 4th, 1852, eight were confirmed at St. Stephen's Church by the Rt. Rev. Bishop Chase of New Hampshire, whose impressive address on that occasion, the writer had the pleasure of translating into the sign-language. The Rector of this church, the Rev. Joseph Price, D. D., should ever be remembered by deaf-mutes with gratitude for the deep interest he took in all those incipient measures which at length led to the establishment of the church in whose prosperity they now rejoice. The baptisms and confirmations thus briefly alluded to, had the effect of placing the conductor of the weekly Bible-class in the position of pastor to those who,

owing to their deprivation, had been in a great measure lost sight of by the ministers of Christ, as one after another, coming from the care of their instructors at the institution, they had settled down to earn their livelihood in this great city or its rapidly increasing suburbs. The pastor was soon called upon to smooth the pathway to the grave for a dear girl whom consumption had sent from school to the nursing care of maternal love. It was his privilege to administer to this trusting, peaceful lamb of the fold, the Holy Communion. What transpired in that serene ante-chamber of death, can never be effaced from the memories of those who knelt about the fragile form over which was so soon said "earth to earth, ashes to ashes, dust to dust." The gracious bearing of this youthful saint was an unmistakable evidence that heavenly refreshings had found their way to her heart, and a precious tribute to the reality of those principles which the God-man proclaimed during his earthly sojourn. The pastor's duties increased. Ever and anon he found himself with such deaf-mutes and their immediate friends as were in sickness and trouble. Can it be wondered, then, that the great thought of founding a church with the special object of caring for deaf-mutes and their children, at length forced itself into his mind, surrounded as he had providentially been, by circumstances pointing so clearly to this pathway of duty?

During the month of September, 1852, the general features of the undertaking were matured. The small chapel of the New York University was hired at the annual rent of \$300. (This has from the outset been paid by the vestry of Trinity Church.) It was decided to start a regular parish, according to the usages of the Protestant Episcopal Church, devoting the *afternoon* to the service in the sign-language, while the morning and evening services should be conducted with the voice. (The evening has not yet been regularly commenced.) In this way it was thought that a self-supporting church would eventually be built up, composed of deaf-mutes, their children, a portion of their personal friends, and others who might be drawn toward it by a desire to do something for

the welfare of those whom God in his wise providence had rendered indeed "a peculiar people." It was also decided to have in connection with this church, a building to contain a lecture-room, a reading-room and library in which deaf-mutes might be persuaded to carry forward the intellectual progress which they had made at school, and also, if the way should be opened, a home for disabled and superannuated deaf-mutes, wherein, as they should pass down to the dark valley of the shadow of death, they might be pointed to the Good Shepherd as their supporter and guide.

Everything being in readiness, and due notice having been given, the first services were held on Sunday, October 3rd, 1852, in a spirit of humble dependence upon Almighty God, and with devout prayers for His blessing upon the undertaking. The sermon, delivered orally in the morning and translated into the sign-language in the afternoon, was from the 10th verse of the 19th chapter of the gospel according to St. Luke. "The son of man is come to seek and to save that which was lost." None but those who have started an enterprise concerning the ultimate success of which there is great uncertainty, can sympathize with the inexperienced minister who conducted those almost overpowering services. Mr. G. W. C. Gamage, a deaf-mute instructor in the New York Institution, very kindly consented to undertake the responses in the afternoon service. (It is hoped that when the proposed church edifice shall be completed and proper conveniences supplied, these responses will gradually become general among the deaf-mute congregation.) On Sunday, the 19th of October, the Holy Communion was administered for the first time. There were ten communicants, nine of whom were deaf-mutes. While briefly sketching the incidents which cluster around the commencement of our church, silence respecting the music which forms such a prominent portion of the morning service, would be doing injustice to Mr. William L. Gallaudet, whose taste at the organ and in the direction of the singing has evinced his appreciation of what constitutes that earnest yet subdued manner of praising God in psalms and hymns and spiritual songs which

contributes so effectually to the cultivation of genuine devotion.

Thus did St. Ann's Church for Deaf-mutes take her position, modestly, it is hoped, yet trustingly, among the vast company of her Christian sisters, feeling that a great work had been intrusted to her, even the special care of those who would elsewhere be comparatively isolated from their brethren, and pledged to do all in her power to lead those whom it might be her gracious privilege to influence, to join themselves to Jesus Christ, the Great Head of the church, in his most holy sacraments.

During the fall and winter the parish gradually gained strength. The minister was drawn more and more into parochial labors among the families of deaf-mutes and their friends, especially in seasons of sickness and trouble. Two infants were baptized by him, children respectively of deaf-mute parents; two deaf-mute young ladies were received to the communion. It was hoped that the grain of mustard seed had taken root and was beginning to send forth a vigorous stalk.

The favorable notice taken of our movement for the benefit of educated deaf-mutes, which appeared at this time in the Annual Report of the New York Institution for the Deaf and Dumb, was exceedingly gratifying, as indicating that the distinguished gentlemen who watch over its interests were disposed to recognize us as co-laborers in the great work of imitating the example of our Lord, by uttering the word "Ephphatha" to the *spiritual* ears of those whose outward ones had been closed by the great Father above to the entrance of the human voice.

Matters on the whole assumed such an encouraging aspect, that it was decided to call a public meeting for the purpose of taking measures which might result in the erection of the proposed church and lecture-room. The meeting was held on Thursday evening, March 3rd, 1853, in the small chapel of the university, and was well attended both by clergymen and laymen. The Rt. Rev. Bishop Wainwright presided, and by the enthusiasm which he manifested in its proceedings, contributed largely to its success in accomplish-

ing its important design. The bishop had always taken great interest in deaf-mutes and could converse with them readily by means of the manual alphabet. A detailed account of this meeting was given in the number of the *ANNALS* which appeared the following April. The following gentlemen were appointed an Executive Committee, to collect a building-fund, and to take such other steps as they might deem expedient to further the general interests of this incipient parish: *viz.*, the Rt. Rev. Jonathan M. Wainwright, D. D., the Rev. Benjamin J. Haight, D. D., the Rev. Benjamin C. Cutler, D. D., the Rev. Francis Vinton, D. D., the Rev. G. Thurston Bedell, the Rev. G. Jarvis Geer, the Rev. Sullivan H. Weston, Harvey P. Peet, LL. D., and Messrs. P. M. Wetmore, J. Watson Webb, Cyrus Curtis, Robert D. Weeks, Benjamin R. Winthrop, Augustin Averill, and Robert Gracie, Esquires. Bishop Wainwright was subsequently chosen Chairman of this Committee, Mr. Averill, Treasurer, and Mr. Gracie, Secretary, and Capt. William A. Spencer was added to their number. Under their auspices an eloquent circular was put forth, appealing to the benevolent for means to furnish the deaf-mute portion of the community, with a suitable building for the public worship of Almighty God. Upward of a thousand dollars were at once subscribed to the building-fund.

On Thursday evening, the 7th of April, Dr. Peet gave the whole movement a powerful impetus by a brilliant exhibition of the pupils of the New York Institution for the Deaf and Dumb at Niblo's Theatre. The net proceeds amounted to \$714. From this time constant additions were made to the fund in subscriptions varying from \$500 to \$1, thus showing that the object found a response from the hearts of those in moderate circumstances as well as those whom God had bountifully blessed with this world's goods. The opportune aid from two friends in Boston, whose interest was excited by tender yet sad associations, can never be forgotten.

On Saturday, the 5th of June, our Sunday school was commenced. There were present two boys, children respectively of deaf-mute parents.

The following Sunday was an era in the history of the parish. At the afternoon service, the Rt. Rev. Bishop Wainwright was present and administered the rite of confirmation to six deaf-mute persons, one of whom was a colored young man. Everything spoken by the bishop on that occasion was readily translated into the language of signs. A large number of the friends of the church were gathered together to witness the ceremony, upon whom the stirring words and devout bearing of the chief pastor produced a deep impression as he addressed the little band of believers in Jesus of Nazareth, whose faith though finding no utterance through the lips, beamed forth from speaking eyes. The whole occasion was one of those foretastes of heaven which are now and then vouchsafed to mortals on their pathway through the changing scenes of their earthly pilgrimage.

On Friday evening, June 24th, we took final leave of the school-room in Bond-street, endeared to us by so many pleasant associations, connected with the weekly meetings which had been kept up there for two years and a half. Upon several occasions during this period the services of Professors Bartlett, Van Nostrand and I. L. Peet of the institution, were cheerfully rendered in contributing to the religious and intellectual improvement of their deaf-mute friends in the city. The writer would take this opportunity to express his gratitude for the handsome books which upon two different occasions in this quiet Bond-street room, were presented to him by those who had been accustomed to receive his instructions, through Mr. John Carlin, in touching addresses of animated silence.

During the summer came a solemn exhortation to renewed exertions in the deaths of two deaf-mute young men, who had been so sadly led astray by wicked companions, as to yield themselves up to the seductions of the world, the flesh and the devil. One of them was of weak mind, and we can not therefore speak with much certainty of his preparation for death. We have some hope however, for, after a long sickness in which he suffered excruciating pain, he did seem to be conscious of his sins, and to manifest sorrow for

them, with faith in Jesus Christ, as his only Saviour, just before his heart gave its last throb. The soul of the other young man passed away under a dark, dark cloud. A drunken revel brought on a fit of apoplexy, in which he died. He was possessed of many fine qualities, and in his periods of soberness, was the stay of his widowed mother and only sister, by whom bitter tears were shed as his mortal remains were borne away to their last resting-place. Is it not highly probable that if all our plans had been in operation, such associations would have been thrown around these persons as would have kept them from walking in the counsel of the ungodly, from standing in the way of sinners, and from sitting in the seat of the scornful? How many more young deaf-mute men of promise must be deceived by mad visions of vanity, before they can be offered an attractive reading-room and library and invited to frequent lectures, as sources of rational pleasure, to take the place of the reeking groggery or the gay saloon?

Sunday, October 2nd, 1853, was observed as the first anniversary of our church. From the discourse delivered on that occasion, it appears that there were among the communicants fourteen deaf-mute persons; that the building-fund had increased to nearly \$6,500; and that having paid all expenses from the appropriation of Trinity Church, the donations of friends and the Sunday collections, there was a balance of \$125, which in accordance with a general wish to that effect, was considered as the salary of the minister. In reviewing the progress of the parish during the first year of its existence, there was found abundant reason for thankfulness to God and for encouragement to persevere in the course which had been marked out.

On the following Thursday evening, this anniversary season of the parish was still further commemorated by a social gathering of its friends at the residence of the minister. What kindly emotions were aroused as hands were clasped in genial greetings, what sentiments were expressed in vigorous pantomime, what dormant sympathies sprang into active realities, what genuine pleasure pervaded the entire

company, must ever form a part of the unwritten history of our undertaking. The occasion was fortunately graced and honored by the widow of him who will ever be remembered by the deaf-mutes of this land as their greatest benefactor.

On the following Sunday, an incident occurred which seems worthy of record. The Rev. Francis J. Clerc, rector of one of the Episcopal churches in St. Louis, being a delegate to the general convention, was present at the service for deaf-mutes. His knowledge of conversational signs derived from his parents, enabled him to address the silent congregation very intelligibly and most acceptably. With a little training and practice, he would soon be able to conduct the whole service, and would, doubtless, feel it his duty to come at once to this post of duty, should any emergency arise requiring such a step. We can not forbear calling attention to the coincidence that the two oldest sons of the two first instructors of deaf-mutes in this country, were together on that day in the services of the first *church* for deaf-mutes in Christendom.

On Wednesday evening, November 16th, 1853, the second public meeting in behalf of the church was held in the large chapel of the University, over which its untiring friend and patron, Bishop Wainwright, again presided. In addition to the first anniversary discourse, just referred to, there was read an interesting communication from Mr. John Carlin, heartily commending the church and its minister, and also an original ode, pleading for the speedy erection of the proposed building, by a lady who had lost her hearing but still retained the faculty of speech. The poetry has already appeared in the *ANNALS*. After encouraging remarks by the bishop, the Rev. Mr. Eigenbrodt, Gen. Wetmore and Mr. Weeks, it was resolved that the Committee appointed at the first public meeting, be continued, and instructed to put forth renewed exertions for the completion of the building-fund.

On Thursday evening, December 1st, the room used for our Sunday services, was filled with a large and enthusiastic assemblage of deaf-mutes who desired to take such measures as might be expedient to further the interests of the im-

portant movement which had been commenced for their benefit. Mr. John Carlin was appointed Chairman, and Mr. G. W. C. Gamage Secretary. These two gentlemen, together with Messrs. Isaac H. Benedict, William Howell, William Genet, Josiah Jones and Thomas Jefferson Trist, were constituted an Executive Committee to push forward the work of soliciting subscriptions for the erection of the proposed church. The Committee having subsequently made choice of Mr. Robert Leeder, to act as their collector, this gentleman forthwith entered upon his duties with a hearty determination to accomplish great results. The excellent spirit which animated this meeting, was full of encouragement to the individuals around whom they had rallied.

One more incident must close the present article. (Should this history of the rise and progress of the church for deaf-mutes prove acceptable to the readers of the *ANNALS*, it will be continued in some future number.)

Sunday, December 25th, 1853, the anniversary of our Lord's Nativity, was a joyful day for us. In addition to various circumstances that combined to heighten the pleasure which Christian people feel, as 'midst Christmas greetings and Christmas greens, they remember the event which called forth the angelic strains of "Glory be to God in the highest and on earth, peace, good-will to men," we were privileged, as we complied with our Saviour's touching command, "Do this in remembrance of me," to use for the first time a beautiful communion-set of solid silver, which had been presented to us through the exertions of a lady, ever forward in labors of love. God grant that those who received the consecrated bread and wine on this interesting occasion, may be spared to commemorate the precious bloodshedding on Calvary, in the building which we hope ere long to behold, a beautiful church for deaf-mutes, consecrated to the worship of the great Jehovah.

SOME SUGGESTIONS IN REFERENCE TO THE ENTERPRISE OF DEAF-MUTE INSTRUCTION IN THE UNITED STATES.

BY S. B. CHEEK.

IN most countries the charitable foundations for the benefit of the deaf and dumb are the result of private beneficence. The abbe De l'Epée spent a large fortune in setting on foot the first regular institution of the kind in Europe. And to the present day in England and other European countries, these institutions are supported in part or wholly by individual contributions. In our country the state has taken under its protection and munificent patronage this, and other kindred charities. In many of the States of the Union, large and noble provision has been made for the benefit of the deaf and dumb. Spacious, and in some instances splendid buildings have been erected for the accommodation of teachers and pupils; and large sums are annually expended in boarding, instructing, clothing, and otherwise supporting the pupils. This is just as it should be. It would be mean and wickedly selfish in a country so prosperous and highly blessed as ours, to refuse the poor mute the only possible alleviation to his miserably unfortunate condition.

But at the same time, this public munificence devolves upon those who have charge of the administration of these large charities, the most serious responsibilities, both to God and man. To the trustees, superintendents and teachers of the deaf and dumb collectively, are intrusted the interests of this unfortunate class in the United States. We are the almoners of the public bounty, and to the public are we responsible, not only for the honest distribution of its charity, but for the wise and vigilant care which we exercise over the whole interests of this class committed to our trust. It may not, therefore, be without profit for us to consider some of the dangers to which we are exposed, of misdirecting or misapplying the means which are so liberally placed at our disposal. It will be our purpose in this article, to suggest some of the dangers to which, it seems to us, we are chiefly liable.

I. We are liable to deceive ourselves and to deceive others, by attempting impossible things for the deaf and dumb. The views which we entertain on this subject, can not be better expressed than by making a somewhat extended quotation from that very interesting work of Kitto, "The Lost Senses." On page 105, speaking of what education has done and can do for the mute, he remarks:

"In ideas they are not necessarily deficient, unless so far as a deficiency arises from the want of real education and substantial reading. But they want the power of expression; and hence are necessitated to confine themselves to a few simple matters which they know they can express, like a foreigner speaking a language which he has but imperfectly acquired. This painful narrowness of range, is much overlooked by cursory observers, in their surprise and admiration at finding the deaf and dumb in possession of any means of communication with others. There are, no doubt, exceptions, as in the cases of Fontenay, Massieu, Clerc, and a few more, who attained a great command of written language. But these were the exceptions of men of genius, of whom it would be vain to expect to see more than two or three in a hundred years. And by 'genius' in this application, is understood that ardor for a given object—say knowledge—with that force of character in the pursuit of it, which enables men to rise over difficulties which seem insurmountable. Through such ardor and force of character, these men made themselves extraordinary, by bringing their attainments nearly up to the mark of middle class education among those who have hearing and speech. The same degree of energy and force of character necessary to bring them to this point would have made them not only 'extraordinary' but 'great'—would have procured for them immortal names, if they could have started from the level of average attainments among men. The cause of deaf-mute education is made to rest too much upon the examples of such men. * * * * Much more than has been done for them might perhaps be effected if this education had been suited more to their real condition, than directed to

the production of effects calculated to strike public attention."

Ours, in many of its aspects, is an humble calling, and we ought not to disguise it. We can not rank ourselves with College Professors, or even with the teachers of common schools, so far as the results of our teaching are concerned. It is true that it requires men of finished education, to make good teachers of the deaf and dumb; and to pursue a different plan in this respect from that which has been wisely adopted in this country, would be perhaps the ruin of the whole enterprise. But at the same time, it is a self-denying work, on which the teacher with a thorough education and elegant tastes is called upon to enter; and to attempt to deceive himself or the public, with the impression that the range of deaf-mute education is not so greatly inferior to other kinds of education, is to degrade both himself and the work in which he is engaged. The true dignity of our work is its humility; here we ought to plant ourselves, as being the true position in which to earn for ourselves a worthy name, and for the enterprise with which we are connected the lasting aid and sympathy of the public. If we attempt too much in the education of the mute, we shall certainly fail to accomplish what might have been attained by proposing to ourselves humbler ends. If we profess too much, and thereby excite higher expectations than can be realized, we shall inevitably lose the public confidence, and may in the end forfeit it altogether.

To these general remarks, no objection would perhaps, be made by any one. But it may be asked: Have they any practical bearing upon our American institutions? Are we seeking after honorable titles; or desirous of creating an impression that we give a higher kind of education than we do? Are not our Reports full of complaints about the little comparative progress made by our pupils, after the longest and most strenuous efforts? Do we not continually hear our best teachers acknowledging that they are quite discouraged for the lack of success? The very spirit in which these complaints and acknowledgments are made, shows

that we are not yet at work in the right way. The truth is, we ought not to complain, and we have no right to be discouraged. Why are we discouraged? Simply because we fail to achieve an impossibility, after which, unconsciously it may be to ourselves, we are striving. We have been dreaming of a kind of philosopher's stone, which should suddenly transform the dull seat of ignorance into the golden throne of knowledge; the dark, closed up and obstructed mind of the mute into the light, airy and enriched understanding of one into whose ears the stream of knowledge has perpetually been pouring.

When the teacher of the deaf and dumb sees the improvement of his pupils, knowing the great difficulties which have been overcome, and the little capacity for improvement they are possessed of, as compared with other persons, he ought to be encouraged and he does feel encouraged in his own heart. But when he remembers the expectations of the friends of the deaf-mute, and of the public generally, (which expectations he is mainly responsible for, having contributed more than any one else to form and cherish them,) he begins to feel that what is encouragement to him, will not be regarded as encouraging by others; and that something more than the fair average of attainment (may we not say the highest degree of it?) must be presented to the public, to satisfy these extravagant expectations. We are thus led to attempt to cover up and conceal the humble way, along which slowly and toilsomely we have conducted our pupils to some lowly attainments, by erecting a glaring finger-board pointing to a different track and a far higher goal. We owe it to ourselves, and to that honesty and sincerity of character, which every man is bound religiously to cherish, not to place ourselves, nor suffer ourselves to be placed, in such a false position before the world.

We lay it down as a truth, that we are bound not only to abstain from anything calculated to produce an erroneous impression, but to take all pains to correct such an impression when it has once been made. That an erroneous impression, is abroad in reference to the attainments of mutes is

abundantly evident from a variety of circumstances which might be named. It will be sufficient for our purpose, to appeal to the experience of every teacher. We suppose there is not one now engaged in the instruction of the deaf and dumb, who had not a higher idea of their attainments, before he entered upon his present occupation than he now has. Just such views and impressions as we then had, the whole speaking community now entertain in reference to this matter. In order to correct public opinion on this subject, we need to present the dark, rather than the bright side of the picture. Instead of publishing in our Reports and in the newspapers those finished letters, compositions and even poems, the like of which our pupils seem unable to write after they return home, we had much better give to the world some specimens from that far more numerous class of their efforts in composition, where every sentence abounds in errors and deaf-mute idioms. These would not only give a fair view of the average results of our labors, but serve to correct the false impression which now prevails in the public mind.

Will any one say, that it will not do to let the public know the meager attainments which the great majority of our pupils make? In answer to this we would say, if our enterprise can not be sustained freely by the public when made fully acquainted with all the facts in the case, even the most discouraging, then let it go by the board—it is not worthy to be sustained. The liberal, Christian people of this country do not need to be cajoled into the support of the unfortunate of any class. Let facts speak for themselves; neither exaggerate one way nor the other,—and if we mistake not human nature, still more if we mistake not the character and disposition of the people of these United States, we have everything to hope, and nothing to fear from a full disclosure of everything, even the very worst of our case. On the contrary, should the public mind be permitted to entertain an erroneous impression, as to the capacity and ordinary attainments of our pupils, and should we encourage and deepen that impression by making publications and

exhibitions calculated, not to say designed, to strengthen it, we may apprehend a reaction unfavorable to our cause, when the real state of the case comes to be known.

Does not the teacher who carefully displays the efforts of one smart pupil, and as studiously conceals those of the nine dull ones, pursue a course which must in the long run, affect unfavorably the public mind and add greatly to the difficulties and embarrassments of his position as a teacher? The only way to bring the public to feel proper sympathy for the deaf-mute, and proper appreciation of the self-denying labors of the teacher, is to bring the uneducated mute or the dull pupil fairly before them, that they may see and judge for themselves.

Suppose we publish the uncorrected letters or compositions of some of our dullest pupils, full of mistakes and deaf-mute idioms, what would be the consequence? The public would be brought face to face with the poor mute, and made to realize the awful moral and intellectual desolation of his condition without education; since after making very great real improvement,—his present position being advanced an immeasurable distance beyond that which he formerly occupied,—he and his painfully acquired knowledge can still only be regarded with feelings of pity and commiseration. But the thought may occur to some, that injury might arise to the cause of deaf-mute instruction by the publication of such humble and imperfect effusions. Are there not those who, in reading these poor broken efforts at composition, would be led to think or say, "These unfortunate people do not seem capable of learning much: therefore, they might as well be without any education, or, at any rate, it is not worth while to spend so much time and money in obtaining such meager results?" Surely such unreasonable and inhuman thoughts as these could not find a lodgment in any American bosom. If education diminished in value as it diminishes in amount, then there might be some more of reason, though no less of inhumanity, in such conclusions. But the truth is that education, in a very important sense, increases in value as it diminishes in amount. The knowledge of reading and writing, possessed by the common

laborer, is to him of greater importance and more real value, than the knowledge of Latin and Greek is to its learned possessor. Education is like the books of the ancient Sibyl; whether we obtain three, or six, or nine, the price at which they are valued is all the same; not absolutely, for nine is certainly more and better than three; but if by carelessness, or a hard fate, I have secured but three, and can possibly obtain no more, then their value to me becomes as great as the value of your nine to you. So in the case of the deaf-mute, the knowledge which he receives, little though it be, and even contemptible as it may seem to us, is to him an invaluable treasure, and indeed the prime necessity of his being. The little stock of information which he carries away with him from our institutions, is of more importance and value to him, than the most profound erudition of the greatest scholars is to them. For, in the one case, the intellectual character is only advanced by education, in the other it is created.

But perhaps the reader may be ready to say, "I find nothing particularly objectionable in these remarks, except it be the idea which seems to be implied, that any deception has been practiced upon the public, or even upon ourselves." Our purpose, be it observed, has not been to speak of what has actually taken place, but rather to point out dangers and temptations. We are free, however, to confess to a firm belief, that the general cause of deaf-mute education has suffered from the restless longing of our teachers after new discoveries, and from striving to achieve imaginary and impossible things for their pupils, and thus failing, through want of patient and humble effort, to bestow upon them that moderate benefit which they are capable of receiving. We are also firmly of the opinion, that, whether with any design on our part or not, the public have been left without a full knowledge of the real attainments of our pupils; or rather, they have been led to form a false estimate, by our presenting only a few choice examples as specimens of the advancement of which they are generally susceptible. Holding these views, we have been led to indulge in the foregoing reflection.

tions, which we hope will be deemed, if not useful, at least inoffensive.

II. Another danger as it strikes us, to which the enterprise of deaf-mute instruction in America is exposed, is the extravagant use of the funds with which we are intrusted. The management of our institutions for the deaf and dumb is usually committed to the care of a board of trustees or directors. But the real power of management and control is in the hands of the superintendent and a few head officers and teachers, who are associated with him. The superintendent is the main manager and distributor of the large bounties of the state. These bounties amount in some of our institutions to the large sums of twenty, thirty or even forty thousand dollars per annum. If we compare the scale of our expenditures in every department with the institutions of foreign countries, we find that we go far beyond them. We do not mention these facts as showing that there is anything wrong in all this; but only to show that there is a great responsibility resting upon us, as the almoners of such large charities. Neither would we say that any wrong or extravagant expenditures have actually been made by any of our institutions. We simply advert to these facts, as furnishing matter well worthy of our serious reflection. In the same spirit, and with the same view, we would suggest the following inquiries. Are our buildings ever larger and more costly than necessary or proper? Can good reason be shown, why the state should put up finer school-houses for her mute than for herspeaking children? Or, if larger and more commodious buildings are judged to be necessary, need they be made to rival in size and appearance the colleges, universities and largest public buildings of the country? * Or, to give a wider scope to the inquiry, should palaces be erected for any of our

* [Will not some of our friends who have had occasion to bestow, as some of them have, not a little consideration upon the subject of buildings, be so good as to favor the readers of the *ANNALS* with a discussion or exposition of the principles which should regulate the policy of our institutions in this matter, pointing out the true medium between shabbiness, or a mistaken moderation on the one hand, and an unwarrantable extravagance on the other. To settle this matter on the right basis, would be to render a useful service.—EDITOR.]

charitable institutions, whose inmates for the greater part of their lives have to content themselves with far inferior accommodations? Finally, are not our institutions liable to be conducted with less economy than if they were dependent on private charity, as in some foreign countries? We would not be understood to mean that we believe what these questions may seem to imply, far from it; we merely throw them out as calculated to suggest important matters for our consideration. On the contrary, we do not believe that a cent too much has ever been expended upon the education of the deaf and dumb. The amount now devoted to this purpose, needs to be increased rather than diminished. But we think there may be need of caution, that too much of our funds be not converted into dead capital, by being put into buildings and improvements; that too much be not expended upon the external machinery of our system, and upon show, rather than for utility and practical effects.

We might enlarge upon this head, and it was our purpose to have done so. But for fear this article should grow to an undue size, we will close here, with simply asking the indulgence and pardon of the grave and reverend seniors in our profession, that a new and raw recruit should presume to discuss and criticise matters of high consequence pertaining to the great and noble enterprise with which we stand connected. His only wish is, that if mistaken in his views, they may fall harmless to the ground; if not, that they may help in some humble way, to further the good cause for which we labor.

CHAPEL SERVICES IN INSTITUTIONS FOR THE DEAF
AND DUMB.

BY J. A. JACOBS.

SABBATH LECTURES.

THE usual mode of giving religious instruction on the Sabbath, to the pupils of our institutions for the deaf and dumb, is, I believe, by lectures consisting of something similar to the heads or skeleton of a sermon more or less expanded, written on a large slate, and filled out with remarks explaining and enforcing the subject. These lectures are copied and preserved in manuscript by the more advanced pupils.

I have followed for many years a different method, which appears to me to be an improvement. I select a book of the Scriptures, say the gospel of Matthew, the Psalms, or Genesis, or the epistle to the Romans, and commencing at the beginning, teach such passages as are adapted to the comprehension of the more advanced classes, consisting of from ten to fifteen verses in the morning and from four to six in the afternoon, varying the number, of course, according to the character, connection and suitableness of the passage. Through the week days, single verses found between the longer passages taught on the Sabbath, are selected for explanation each morning. In this way the whole book is gone through, omitting of course a large part; but teaching enough to give a connected idea of the story or doctrines of the book.

Abundant opportunity is afforded at the conclusion or in the progress of the explanation of the passage, for practical remarks; which are greatly enhanced in their force upon the minds of the pupils, by being drawn directly from the divine word. Very few passages will be found that are not "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

One great advantage is the more extended and connected knowledge of the Scriptures, which is thus imparted. I have found myself able to teach many passages and verses which I should have despaired of teaching, if selected out of

their connection. A knowledge of the preceding subjects and a gradual acquaintance acquired of the words and idioms and style of the book, make the subsequent parts comparatively easy and exceedingly interesting. The pupil acquires a habit of reading the Scriptures in a connected manner, and obtains a fuller and clearer understanding of their narratives, doctrines and precepts, than he can possibly obtain from occasional and disconnected instructions. The Bible becomes to him a familiar companion, which it may be confidently hoped he will never forsake or disregard. The older classes memorize the passages taught on the Sabbath, and are carefully interrogated as to their memory and understanding of the passages on Monday.

Another advantage is, that they have the religious instruction imparted, in a printed, permanent and convenient form, not liable to the errors, casualties and destructibility of a manuscript.

There is one disadvantage perhaps, that the doctrines of Christianity are not dogmatically communicated. This deficiency is endeavored to be supplied by seizing every opportunity which is afforded in the week-day instructions, to enforce and embody in words, religious ideas and doctrines. Abundant opportunity is given for this purpose in model sentences or illustrative examples.

In a curriculum of five, six, or seven years, an attentive intelligent mute will become quite familiar with the narratives, doctrines and precepts of a large portion of the Scriptures, and will be able to read them profitably through life. He will be induced and enabled, to a considerable degree, to read and fill up his knowledge of the omitted parts. On the whole, his knowledge of the Sacred Word becomes equal, if not superior, to that of the mass of *ordinary* speaking persons, and its practical influence on his life perhaps greater.

From the segregation produced by his infirmity, the Scriptures and the doctrines of Christianity come to fill a larger space in his mental and moral horizon. He thus enjoys a blessed compensation for his privation. If the

mode of giving to mutes religious instruction here described, leads to a more extended and familiar acquaintance with the Holy Scriptures, may it not be justly considered, with whatever disadvantages may be incidental to it, superior to instruction by lectures, whatever advantages these may possess?

MODE OF PRAYER IN SIGNS.

Mr. Gallaudet used in prayer, pauses at the end of every sentence or paragraph, by folding or placing the hands together. *Has this manner been laid aside?* A prayer in signs without a pause must be as confused and unintelligible as would be one in words. These pauses are as necessary to mark the termination of each sentence, as the cadence of the voice in vocal prayer, or the ordinary *stops* in reading. How the ancients read without pauses, I can not comprehend. Prayer in signs without pauses to separate the sentences and ideas, must be as difficult of comprehension as the unpunctuated writing of the ancients.

Pauses in prayer enable the person praying to collect and arrange his ideas perspicuously and intelligibly. They promote also solemnity. The placing or folding of the hands together at the commencement and end of the prayer, promote, and indeed are essential to this effect. The requisites of prayer in signs are slowness, perspicuity and solemnity. These were the qualities which distinguished this exercise by Mr. Gallaudet. The great characteristic of his sign-making was perspicuity. To perspicuity slowness is necessary.

Young teachers should sedulously avoid rapidity in signing, with its usual accompaniments, confusion and contortion of the features. Slowness promotes ease and beauty, as well as perspicuity.

INTRODUCTORY OBSERVATIONS.*

BY JAMES S. BROWN.

IN response to a resolution of the House of Representatives, the pupils of the "Institution for the Deaf and Dumb and the Blind," come to present themselves before the members of the General Assembly, Executive Officers and citizens here assembled.

As a similar exhibition two years since inaugurated the opening of the mute department, this, it is my happiness to inform you, appropriately marks the commencement of the department for the blind. Louisiana now cares for three of the most unfortunate classes which exist within her borders, the lunatic, the mute and the blind. The just opening department for the blind can not furnish evidence of extensive improvement on the part of its pupils; still, it will appear that the Asylum has benefited them.

The deaf-mute pupils having received our principal attention during the past two years, their examination will mainly constitute the exercises of the evening. Specimens of the proficiency of each class, from the lowest just learning to form letters with the crayon, to the highest, their educational course two-thirds completed,† will be presented. It will be seen from this examination, that the great work of the teacher is to communicate, and of the pupil to receive and acquire a knowledge of written language; with this commences the educational course of the deaf and dumb, and when it is accomplished, other studies being mainly subsidiary, that course is completed.

Nowhere are sterner difficulties presented than those which must be surmounted by deaf-mutes in acquiring a thorough understanding and correct use of written language. To

* These remarks were made at the commencement of the exhibition of the pupils of the Louisiana Institution for the Deaf and Dumb and the Blind, in the Hall of the House of Representatives, at Baton Rouge, February 28, 1855.

† Alluding to former pupils of the Kentucky and Indiana Institutions, now in attendance at the Louisiana Institution.

illustrate: Why have no writers of Latin in all its classical purity arisen since the splendor of the Augustan age departed? Why had Greek in its classical purity, ceased to be written even previous to that time? The answer is, that, at the periods referred to, these languages ceased in their ancient elegance, to be vernacular in any country. True, gradually more and more corrupted, they were spoken long afterward; and the traveler may yet hear modern Greek in every town of the Levant. But it has seemed impossible to produce classical writers of these languages, since in their purity they ceased to be vernacular. A Dante, a Tasso, a Milton, a Cowper, a Rollin, and a Gibbon, have sung and written, but no second Homer has tuned his lyre to the deep-rolling notes of another Iliad, nor a second Virgil reproduced the elegant periods of the Georgics; the Histories of Livy, the Peloponnesian War of Thucydides, remain yet the models of Latin and Greek historical composition. Omitting to inquire as to the comparative excellence of ancient or modern writers, each using their vernacular language, it is enough for our present purpose to know, that, for nearly eighteen hundred years, no classic work in either of these languages has been given to the world: and, this too, though their study and cultivation has, during the whole period, occupied the attention of the learned; more books having been probably written in Latin alone, since it ceased to be classical, than were ever composed in both languages before.

A person, however, speaking the English language, if thrown entirely or in a great measure among Frenchmen, may soon learn to speak and write this language, and *vice versa*. This accounts for the fact, that ten such persons may be found in Louisiana, having acquired the ability of speaking and writing French or English correctly, where one is found who can write good Latin, or twenty such, where one can be found writing good Greek.

But the deaf-mute is by his misfortune shut out from all possibility of acquiring language, as in the preceding instances, by its vernacular use. From infancy to old age, not one word strikes his ear, not even the instructions of his

teacher. He is then, with tenfold disadvantages, placed not by the side of a foreigner learning the language of a country from its vernacular use, but by the side of the college student who is learning to read and write Latin. The language of the books, a dead language, one which no longer speaks, is to be acquired by both; the mute an infant in mental power and discipline, the student with a mind well developed and comparatively matured by previous instruction and study. Nor do the peculiar difficulties of the deaf-mute end here. The student has previously a knowledge of at least one spoken and written language, into which what he reads in Latin may be almost word for word translated. On the contrary, the natural sign-language of the mute,* (if indeed it be proper to call that a language which gestures, not the tongue, express,) consists of symbols for ideas in the aggregate, not in detail as expressed by words, one such sign generally answering for a phrase, often for a whole sentence: this renders it impracticable to translate, sign for word, more than one-third of the words of any written language, into the natural signs of the deaf and dumb. In order to reach and explain the meaning of these omitted words, it becomes necessary to improve and render perspicuous these natural signs to an extent of which the uneducated mute can at first form not even the most remote conception, or to introduce the system of methodical signs having a gesture-symbol for each word. Whichever course is pursued, a labor not less than the acquisition of two languages, *pari passu*, is imposed from the very beginning upon the infantile undeveloped mental powers of the mute, in learning any written language. And these difficulties are still further, to any but the sternest determination, hopelessly increased by the different order in which natural signs are employed and in which the uneducated mute thinks, from that of any written language.

To enable, then, the deaf and dumb to use written language

* This word is employed synonymously with the phrases "deaf and dumb" or "deaf-mute;" its obvious convenience in distinguishing, without apparent tautology, that class from the blind in such an institution as this sufficiently demonstrates its propriety.

as correctly as highly educated gentlemen (and many such are here present) can the Latin or Greek, would be one of the proudest triumphs of modern science. How nearly this has been obtained,—I had almost said, whether it has not been surpassed by these pupils,—is for you, this evening to judge, and judging favorably, to award due and well earned credit to the patient toil of the humble mute.

OUR CONVENTIONS.

BY JACOB VAN NOSTRAND.

AMONG the pleasant reminiscences of our professional life, and they are many, not the least delightful are those connected with the conventions of teachers of the deaf and dumb. Of the last, held at Columbus in the summer of 1853, with its concomitants of travel and social intercourse, we have still a most vivid recollection. It was on a bright and glorious midsummer's morning, when the air had been rendered cool and refreshing by the copious showers of the preceding day, that we remember to have met, at the depôt of the New York and Erie Railroad, many of our colleagues of the New York Institution, buoyant with the joyous hilarity and nonchalance which always accompany freedom from the usual cares of life and the anticipation of a pleasant journey. Chief among that group was our venerated President, who had donned his traveling cap and suit of drab, and seemed, by his care and solicitude for the comfort of his fellow-travelers, to be to us, what he has in reality been to so many, our *Paterfamilias*.

But we tarry too long at the depôt. Let us proceed. Our baggage being properly disposed of, we soon found ourselves seated in the wide and commodious cars for which this road is famous and which add so much to the comfort of railroad traveling, and speeding our way through a country whose scenery of varied grandeur and beauty elicited con-

stant admiration. Now we were coursing over a plain where cultivated fields, dotted with comfortable looking farm-houses, and primeval forests intermingled with each other, and distant mountains bounded the horizon. Now, the laborious puffing of the iron steed indicated that we were climbing the ascent of some interposing height, where the massive rocks seemed to have been up-turned by Titan hands to make our pathway, and as we advanced with laborious effort, each step revealed some new feature of grandeur in the mountain scenery, or of beauty in the valley spread out far beneath our enchanted vision. Now, the accelerated speed warns us that the summit has been passed, and that we are rushing down the mountain's side, along a fearful pathway bounded on the one hand by the towering rocks and on the other by an abrupt and seemingly fathomless abyss, and soon, we are winding along the banks of some picturesque stream, or thundering across some bridge whose graceful arches had, but a moment since, attracted our admiring gaze.

The day passes on, and thriving towns and quiet villages are left behind in our rapid flight. The shades of evening begin to fall around us while the unbroken forests, whose giant trees loom in the dim twilight like the specters of a past age, remind us that the axe and the plough of civilization have hardly yet made their impress upon this wilderness, which is soon, however, to change, beneath the magic wand of labor, into a garden of beauty; and as imagination carries us back, for a moment, from the present to the time, not very remote, when this region was peopled only by the red man,* we almost involuntarily look out from the windows

* We are forcibly reminded, while writing this, of a circumstance which occurred some eighteen years ago while traveling over the only railroad that was then laid in the western part of the state. While passing through a forest of lofty trees the attention of the passengers was called, by a sudden exclamation, to a stalwart Indian who stood motionless, with folded arms, wrapped in his blanket, among the trees that skirted the road. His steady gaze appeared to be measuring the power and meaning of this new intruder upon the ancient domain of his forefathers, while the breathless silence that seemed to drown even the noise of the train was not broken till he was seen to turn, and retiring with erect and haughty steps, was lost in the depths of the forest.

of our flying train to catch a glimpse of the Indian watch-fires, or the retreating form of the bear and the wolf startled from their lairs by the roar and shriek of the locomotive.

But we are suddenly roused from our dreamy vision of the past and brought back to present realities, by the checked speed of our fiery charger and the frequent recurrence of signal lights indicating the safe condition of the road, and, looking out, we find that the spectral trees have disappeared and that we are gliding along the brink of a precipice, whose dangers are only increased to the imagination by the darkness which hides its depth. But the day and its dangers, real and imaginary, are past, and just as the silvery crescent is casting its last parting beams over the calm waters of Lake Erie, we arrive at Dunkirk, where after a fourteen hours ride, we are fain to commit ourselves to the careful attentions of "mine host" of the Loder House, and for the waking dreams in which we had indulged, substitute such dreamless sleep as visits the couch of the tired wanderer.

The morning brought with it an agreeable surprise in the accession of some Hartford friends to our party, and with them we resumed our route over the railroads skirting the lake, and passing through Erie and other towns less renowned in the annals of war, we arrived, after a comparatively uninteresting ride, in due course of time, at the city of Cleveland, which sitting like a queen mistress upon her throne, overlooks the land on one side and the lake on the other, both of which are pouring their riches into her lap. Here we remained only long enough to recuperate the inner man and to take a hasty glance at the architectural beauties of the place, which we were assured by the courteous landlord of the "American" were equal to those of the finest of the New England towns and villages, and well worthy of our attention. We were, indeed, compelled to allow, after our brief inspection, that her citizens were not entirely destitute of that taste and refinement which are manifested in chaste and elegant suburban residences, embowered among trees and shrubbery, though we might not go the full length of our landlord's assertion, while the continuous blocks of stores and the busy

aspect of the streets left a favorable impression of their enterprise and apparent prosperity.

But time was winging its flight and we could not linger. Just as the setting sun was throwing his last rays aslant the lake, we seated ourselves in the cars which were to carry us over the last stage of our journey, and land us at our point of destination. Of that night's ride, beginning in wakefulness and ending in general drowsiness, of the ludicrous attempts which were constantly thwarted by the untimely jolting of the cars, to court "balmy sleep," we have little to say. Time and the locomotive, however, bore us onward, and before the night was entirely wasted, we arrived at Columbus, when a short ride upon the top of an over-crowded and baggage-laden omnibus, affording a very favorable opportunity to study the stars and count the meteors, which the meteorological friend at our elbow did not fail to improve, brought us to the door of the principal hotel, where, after much patient waiting we were enabled to bring the drowsy attendants to a comprehension of the fact that some ten or fifteen dusty and travel-wearied wayfarers were anxious to make amends for the past by sleeping out the few remaining hours of the night.

The sun had climbed far up the eastern slope of the sky, when we emerged, one by one, from our various resting places to meet the cordial greetings of our old and highly esteemed friend, the accomplished Principal of the Ohio Institution. His transposition from the hills of Connecticut to the level plains of Ohio had not diminished aught of those qualities of courtesy and affability which had endeared him to his eastern friends, and we accepted with pleasure his hearty invitation to make the Institution our home during our brief stay at Columbus. Pleasant as had been our journey, a still greater pleasure awaited us in meeting those whom we found gathered together here, from all parts of the Union, many of whom we had long known, and of others of whom we had only heard as co-laborers with us in the field of deaf-mute instruction; but by all we were received with the warm grasp of friendly sympathy, and in this reunion

experienced one, and that not the least, of the benefits of our periodic conventions.

It is not within the scope and purpose of this paper to speak of the immediate doings of the convention. These are on record and are familiar to all who are engaged in the cause of deaf-mute instruction, and the advantages of meeting together for the purpose of free and friendly discussion and debate on the various important questions which are suggested, or to listen to the elaborate and carefully prepared papers which often embody the experience and results of many years devoted to the instruction of the deaf and dumb, are so manifest as to need no argument to enforce and illustrate them. It is with the social bearing of these occasions that we have to do, and with their influence in bringing into nearer contact and more intimate intercourse, those who are engaged in one common cause, that a bond of sympathy and a unity of action may be established among them that may tend to elevate the profession to the highest possible point of perfection and usefulness. It is to induce those, if any there be, who have looked coldly on our gatherings, or who have suffered trivial impediments to prevent their participation in them, to add the influence of their presence and the benefit of their experience to future occasions of the kind that may occur, that we have depicted, as vividly as our humble pen is able, the pleasures that we have experienced and that others have seemed to enjoy in the past.

It is not alone in the hall of convention, but also, in the garden walks and bowers, and under the shady trees, that we recuperate and strengthen both mind and body for the labors and duties of another term, and store the memory with delightful recollections of pleasant companionship during the hours of relaxation from the confinement and cares of the school-room. And when we recall the fact that the next convention is to be held in Virginia, a state no less renowned for its magnificent scenery than for the whole-souled hospitality of its inhabitants, may we not expect that any anticipations that we may form will fall far short of the reality? May we not hope that the convention of 1855, convened in

the midst of mountain scenery unequaled for grandeur and beauty, and among a people whose name is a synonym for courtesy and refinement, will be more numerously attended, more interesting and more fruitful in results, than any that has yet been held? To contribute to this desirable result is our only purpose in penning this brief paper. Its brevity is its only recommendation. It will not tire the reader, though it may excite a smile at our enthusiasm.

AERIAL NAVIGATION BY A DEAF-MUTE.

BY ISAAC H. BENEDICT.

NOTWITHSTANDING the deprivation of the faculty of hearing, in consequence of which we are incapable of the perception of harmony and of the charms of music, the Supreme Being has bestowed on us a sense of sight, through the medium of which we can perceive the dangers encompassing us, or form a just idea of the magnificence of the celestial bodies in the vast boundless blue expanse, the charming beauties of the country and the innumerable pleasing objects with which the earth abounds; or acquire knowledge of visible language, through which we can carry the cultivation of the mind to any degree of perfection of which its natural susceptibilities render it capable. When our minds were totally wrapped in the darkness of ignorance, our merciful Maker placed us in a benevolent institution, in which our dormant faculties were awakened, in which new light dawned upon our souls, and in which, for the first time, we were introduced to the Author of Nature, whose works we had gazed upon without recognizing his hand. It was here we first learned those written characters and those written forms, through which now we can express our thoughts in different languages, and meet our fellows on something like equality.

Among the blessings which education has conferred upon us, is the conversion it has made of the pity of others into appreciating sympathy, leading them to furnish us with

facilities for happiness, observation and improvement, which are not always possessed by those who hear. This thought was suggested by the extreme kindness with which the writer was treated by the managers of the Crystal Palace, whither he often resorted, not merely for the purpose of witnessing the *chef-d'œuvres* in art of the different nations of the earth which were there collected, but also for the opportunity of practicing conversation in different languages to which he had previously paid some attention. For this purpose, he was introduced, among others, to Monsieur Eugène Godard, a distinguished French aeronaut, who had made his two hundred and twenty-sixth ascension, and who was then exhibiting a new form of balloon, which combined in a remarkable degree the advantages of safety and ease of management. After a short acquaintance, the writer received an unexpected invitation from him to accompany him on an aerial tour which was to be made on Thursday the 27th of October.

As the writer entered the Hippodrome at half-past three o'clock on the appointed day, he saw that the balloon was nearly filled with hydrogen gas, which was introduced into it by means of an oil-cloth tube. Several men were standing round the balloon holding many cords that were united with the net covering the summit of the balloon, in order to prevent it from rising up. Mons. Godard expressed his great exultation by shaking hands with me, and asked me by pantomime, if I would take an expedition with him through the air. He then placed the basket car under the balloon, and fastened them together by means of the cords; and at twenty-seven minutes past four o'clock, Mons. Godard conducted into the car, Mons. Charles Lassalle, editor of the "*Courrier des Etats-Unis*," and myself. The balloon, on rising up from the Hippodrome, floated over many houses, on the roofs of which stood a great many spectators, fixing their eyes upon it, and waving their handkerchiefs and hats. Mons. Godard, whose countenance beamed with cheerfulness, exultation and fearlessness, climbed up, with remarkable agility, from the car to the hoop above our heads, and saluted the assembled

metropolitans by waving an American flag. When we had risen up to an immense height, we had an inexpressibly magnificent view of the panorama of New York, the great emporium and the most commercial metropolis in America, which seemed gradually to move from under the eye. The avenues and streets, broad and convenient, crossing each other at right angles, presented a beautiful appearance. The city seemed principally built of brick; but in Fourteenth-street, I noticed two long beautiful rows of buildings constructed of brown stone. We noticed also many edifices both private and public, which were characterized by very considerable elegance. The thousands of inhabitants and of horses and carriages, in the long straight avenues, passing each other in different directions, appeared to be small in size like a great multitude of ants. As the panorama of the city gradually glided away from under our eyes, *our favorite Institution*, in the centre of Manhattan Island, seemed to become as small as my little finger-nail; and the Latting Tower, to be only as high as my little finger is long. The Croton High Bridge, that magnificent work of art, with its lofty arches spanning the Harlem River, more than one thousand four hundred feet long, at the distance of many miles from the balloon, was just visible to the naked eye. The Receiving Reservoir covering thirty-two acres and containing one hundred million gallons of water, at the same distance, seemed like a small mirror, and all the visible objects on our island seemed to grow smaller and smaller as we ascended higher and higher.

On passing over the Hudson River, at the height of one thousand seven hundred yards, Manhattan Island, at the junction of the above mentioned river and the East River, on which many vessels were passing each other in various directions, looking as if they were toy-boats floating on a little brook, seemed to be about eight feet in length, but, by degrees, it diminished more and more in apparent size as we went farther and higher. As we ascended, the horizon gradually expanded and its diameter grew sensibly greater. We had a very wonderful panoramic view of Long Island, covered

with many white villages, extending from the East River to the verge of the eastern horizon, of the vast expanse of the majestic deep, of the Narrows, of our harbor, of Newtown Creek in Long Island, of Staten Island, and of the picturesque and romantic Highlands through which the Hudson winds its way as far as the eye could reach.

On traversing Wehawken, New Jersey, about two miles from Hoboken toward the north-west, we looked toward the panorama of the eastern regions, in which every object of nature and art, at an immense distance from us, diminished in apparent size till it dwindled to a mere black speck, and at last was entirely lost to the sight. We had a splendid view of Newark and several other villages in New Jersey, of dim, distant mountains in the western horizon, among which were some in Pennsylvania, and of innumerable winding streams of water on the earth. The variegated fields resembled an assemblage of colored cards, the roads through the fields seemed like long narrow brown ribbons, and the salt meadows through which many rivers flow from the distant northern mountains into Newark Bay and which are covered with stacks of hay, seemed like a piece of brown velvet, ornamented with silver ribbons and raised figures of needle-work. As we sailed over the state of New Jersey, Mons. Godard frequently looked at his splendid circular barometer, which he had received as a present from Mons. J. B. Monont, the same day, for the purpose of calculating his course and directing his movements.

At length, Mons. Godard made his balloon descend, and as we approached the earth, we were much amused to see many flocks of sheep, cattle and horses in the pastures, setting off at full speed, in consequence of taking fright at the balloon. As we neared the salt meadows, we directed our eyes toward the beautiful shadow of the balloon, gliding along the surface of a creek. The balloon landed in the meadow with as much ease as that with which a bird can perch on the branch of a tree. It then ascended again, and as we passed among the branches of the trees, Mons. Godard plucked some twigs, which he made us a present of, as a token of remembrance of our aerial voyage. We then rose to a very considerable

elevation, greater than the first time, and at the height of four miles, all the natural objects were almost invisible to the naked eye. The surface of the earth seemed to become concave and the visible objects appeared to converge together to the centre, looking as if they were depressed, while the parts near the horizon seemed to become nearly convex. When we descended from the above-mentioned elevation, the surface, which before appeared so concave, seemed gradually to swell up, and the visible objects seemed to move from the centre. The horizon, rolling down before the sky, diminished in size, and its diameter grew sensibly smaller, and many objects, previously lost to the sight, increasing in apparent size, became visible.

As we were passing over a large and dense collection of trees covered with deciduous foliage, having a resemblance to garden flowers, at the distance of a few miles from Hackensack, our luminary, as he was about to go down into the western horizon, transmitted his very resplendent rays through the clouds in divergent directions. After he had sunk down behind the horizon below us, the face of the earth was covered with darkness, but his red light was cast on the side of the balloon, as if he were winking at us. When he had hidden himself below the horizon, the beautiful purple painted on the western sky, by degrees faded, and the horizon absorbed the solar light, till at last as the darkness increased, the immense expanse of the heavens was adorned with numberless points of light. The light of the lunar crescent at the same time appeared, and reflected from the surface of the Passaic River, seemed to the naked eye twenty times as great as that directly cast by the moon itself.

At seven o'clock, Mons. Godard cast down a long rope without an anchor being attached to it, in order, I think, that through its medium, sounds might be communicated from the ground to the balloon, as soon as the rope should touch. The balloon remained stationary in the air for half an hour.

On passing a village illuminated with gas, we perceived the Passaic Falls, presenting a scene of singular beauty and grandeur, and thus knew the village to be Paterson. The

balloon descended some distance from the height of three miles, and then proceeded about nine miles from Paterson, toward the north. I had an exceeding great desire to continue traveling over the face of the earth to a greater distance, but Mons. Godard thought it best to drop the balloon, because he was not sure what villages or public roads he should find in the northern part of New Jersey. When he stopped the balloon by opening the valve at the top of it and thus letting the gas escape, it descended very slowly, and landed at a place on the mountains denominated "Pond's," at ten o'clock P. M. After touching the earth, we assisted Mons. Godard in compressing the balloon with the net until it was empty, and we spent some time in packing it in a large sack. At eleven o'clock we made a triumphant entrance into Paterson, whence we returned to New York by railroad at midnight. I arrived at the Institution at two o'clock in the morning, with a feeling of exultation and delight such as I had never experienced in my life before.

On Tuesday afternoon, the 21st of November, the writer had the pleasure of taking another excursion of the same kind with Mons. Godard, who was accompanied by Mons. Decan of Paris, and Señor Arrietta of Havana. Starting from the Hippodrome at four o'clock, we ascended swiftly in a hypothernuse line to a considerable elevation. Mons. Godard showed himself, on this occasion, the most wonderful aerial navigator and most audacious gymnast in the world. Taking his seat on a "trapezium" consisting of an iron rod, suspended at each end from his aerial ship by ropes twenty feet in length, he intrepidly waved his hat to a great number of the assembled ladies and gentlemen both within and around the Hippodrome. When two hundred and twenty yards up, he cut loose a parachute, to which was attached a car containing two living rabbits; and it descended without precipitation to Madison Square with the animals unhurt. He then commenced the performance of gymnastic feats on the trapezium in the air, making the spectators tremble in their shoes and their hair stand on end.

At one time he rolled over and over the rod of the trape-

zium ; at another time, grasping it with a single hand, he swung his body to and fro ; then hung himself on it with his chin only, and then suspended himself on it head downward by his right foot, and rolled up to the trapezium again. He then tied a long rope round his right ankle, and, after swinging on the trapezium several times, each time going higher and higher, threw himself from it sixty feet and swung head downward in the air. Finally climbing up the rope to the trapezium, he tied another rope around his waist, and hoisting himself up to the aerial ship by means of a pulley fastened to the hoop above our heads, insinuated himself into the car.

In about two minutes, we were enabled to view, with unfeigned admiration, the grand and magnificent panorama spread wide beneath us, from a very considerable elevation. On traversing Long Island in a north-north-east direction, being impelled by a very gentle zephyr of air, Mons. Godard made his balloon lower according to the desire of Señor Arrietta. Just before parting, Señor Arrietta said,* “*Es menester que yo bajo la tierra para restituirme á Nueva York y para visitar a mis amigos está tardecita. Espero ver á V. en su casa de educacion pronto ;*” to which the writer replied,† “*Siento que V. salga ahora. Me gustaría que V. venga á la Institucion para mirar los ejercicios de los sordos-mudos.*” We alighted, descending to the ground easily and without the least jerking or oscillation. When Mons. Godard had landed Señor Arrietta at White-Stone, Long Island, we reascended to a greater elevation than the first time. As we ascended to the height of eight thousand six hundred feet, the cold in the regions of the atmosphere was so much greater than it is on the surface of the earth, that the bottom of the balloon commenced to be wrinkled by contraction in consequence of the condensation of the gas within it, and then it inclined to pass downward. Mons. Godard lightened it by dropping one of

* It is necessary that I should land and return to New York to visit my friends to-night. I hope to see you at your Institution soon.

† I am very sorry at your getting out at present. I should like to have you come to the Institution for the purpose of viewing the exercises of the deaf-mutes.

some large stones which he had collected, when we had landed at White-Stone. I watched the stone falling from the car in a perpendicular line, growing smaller and smaller and being finally lost to the eye, and in a few seconds, the cattle in a pasture seeming to be as small as young mice, set off in different directions from the spot where the stone had touched. In accordance with the law of gravitation, the time consumed by the stone in falling from the balloon at the elevation of eight thousand two hundred feet, was estimated to be two minutes.

On passing over Long Island Sound, we noticed the metropolis of New York, at an immeasurable distance, densely clothed with mist and dimly illuminated. Messieurs Godard and Decan mentioned to me a phenomenon connected with their conversation: a sentence of several words which they pronounced against the surface of the water with a loud voice, was echoed distinctly and entire. Passing into another current of air, we proceeded as far as Throgg's Neck Point, Westchester county, where we came down and landed, at ten minutes past five o'clock, at the beautiful country-seat of Francis Morris, Esq., to the agreeable surprise and delight of a large number of ladies and gentlemen, a happy wedding party—the marriage of the eldest daughter of Mr. Morris having taken place that afternoon. Mr. Morris and his guests were much astonished to see the deaf-mute aerial tourist in the balloon. We were of course hospitably received by Mr. Morris, and, after compressing the balloon, were introduced into his house, where a sumptuous dinner was prepared for us. At nine o'clock we were provided with a carriage to Williams' Bridge, whence we returned to New York by railroad; and the writer arrived at the Institution at eleven o'clock, with a deep feeling of delight at having made a successful aerial trip.

A short time after this ascension, the writer was unexpectedly invited to make a private nocturnal ascent in company with the cordial-hearted aeronaut. We, ascending to a considerable elevation, at the rate of three hundred feet in half a minute, had a delightful *coup d'ail à vol d'oiseau* of the

"illuminated metropolis," on which the silvery lunar beam was beautifully cast, and which was brilliantly illuminated with many long lines of light, some of them crossing each other at right angles, and with two rows of points of light in every near street from the East River to the Hudson River, having a resemblance to the innumerable celestial bodies which sparkle in the heavens, presenting an inexpressibly grand appearance. The cities of Brooklyn, Jersey City, Newark and other villages in New Jersey and also in Westchester County, appeared splendidly illuminated, but the distant country in the horizon, as far as the eye could extend, was covered with darkness, and the face of the Atlantic Ocean and rivers glistened, in a brilliant manner, under the rays of the moon. On hovering over the East River in a perpendicular line from the southern extremity of Blackwell's Island, the metropolis seemed to grow smaller and smaller and become perfectly luminous, and as the artificial light step by step diminished, it was ultimately lost to the sight. As we ascended higher and higher, all the objects of nature and art on the earth became imperceptible to the eye, but the lunar light revealed what appeared to be many crooked silver ribbons and patches of water. Presently we approached some immense majestic clouds which appeared to grow larger and larger, looking as if they were vast and elevated icebergs floating on the deep. We passed through many brandishing arches of frozen mist, and as the cold was intense, the mists issuing from the clouds, fastened themselves to our hair and whiskers, which appeared to become white as if they were powdered. It was so cold that the bottom of the balloon commenced to contract as the effect of the condensation of the gas in it. Descending very slowly according to the regulation of the very skillful aerial navigator, we landed without incurring danger, in a meadow.

This was the last excursion in the air which the writer had the opportunity of making before the departure of Monsieur Godard for the South.

In all these voyages he was impressed with the grandeur of the works of the Almighty and incomprehensible Being, and with the wonderful skill manifested in them all. He

was also particularly impressed with the many privileges which he, as a deaf-mute, enjoyed, and his heart swelled with gratitude to Him who, though he had seen fit to deprive him of the power of hearing, had brought within his grasp the innumerable pleasures of sight. Though himself the first deaf-mute of whom he has heard as a navigator of the air, he hopes that he may not be the last, but that many of those who, like himself, are dependent upon the eye for their outward enjoyments, may have the privilege of seeing nature in those glorious phases which can be seen by none but by an aeronaut, and of which no description, however carefully written, can convey any adequate conception.

MISCELLANEOUS.

BY THE EDITOR.

Deferred Notices.—We have on our table the Reports of several Institutions for the Deaf and Dumb, which will be noticed in our next number, with others which may in the mean time be received.

Danger to Deaf-mutes from Railroads.—In September last, John G. Spragge, a pupil of the American Asylum, thirteen years of age, was struck by a passing train as he was standing by the railroad track, and died an hour or two after. We have also been recently informed that Jonathan Darby, of Shaftsbury, Vt., a former pupil of the Asylum, was killed in December last, by railroad cars; making at least the tenth instance of death from this cause to deaf-mutes who have been pupils of this Asylum. A few months since, a deaf-mute belonging to Westfield, Mass., while walking on the railroad track in the town of Russel, was overtaken by a train of cars, but was fortunately caught up by the cow-catcher, and so saved from fatal injury.

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THE PHILOSOPHY OF SIGNS IN THE INSTRUCTION
OF DEAF-MUTES.

BY J. A. JACOBS.

I do not continue this discussion between Mr. Burnet and myself from any desire to have the last word. It is under very unfavorable circumstances, that I make a reply: pressed and burdened by business and responsibilities, I have not leisure to arrange my ideas, much less to place them clearly and profitably before the minds of others. I have no sympathy with the feeling that this discussion should terminate "with leaving each party convinced of the justice of his own views." I am anxious to be instructed—I would gladly receive and acknowledge illumination—I have intensely grieved over the poor results and fruits of my own methods of instructing deaf-mutes—I have felt a mortifying and painful inferiority in view of the published specimens of results obtained by others—and have longed to have the opportunity of witnessing and acquiring a knowledge of the methods by which they were produced.

But in the absence of an opportunity for personal exam

ination of the improved methods of others, I have not been able, from anything I have seen published, to perceive and comprehend these improvements, and, of sheer necessity, have continued to walk in paths which Mr. Burnet deems obsolete and antiquated.

It will be impossible to come to any agreement about the matters in controversy, while the term "methodical signs," is continued to be used. This term, as I have shown in a former article, is used in several different senses. In spite of any definition that may be given to it, the previous notions of the reader will cling to the use of the term. It is by no means appropriate or clear. As long as it is employed, an interminable logomachy will be kept up.* The controversy is not "Colloquial Signs *vs.* Methodical Signs," but relates solely to the order in which *signs* should be employed in the instruction of mutes in the knowledge of written language—whether in the order in which ideas arise in their minds, and are expressed by them in what are called colloquial signs, or, in the order in which we (speaking persons) think and express ourselves in written language.

I hope the subject of discussion, as thus simply and clearly stated, will be steadily kept in view, and that the use of "methodical signs," and the term itself will be totally dismissed from our attention. Preliminary to further discussion, let me say again distinctly and unequivocally, that I am "fully aware of the great value of 'colloquial signs' as a means of mental and moral development, and especially of religious instruction." I have clearly so expressed myself before;—when *ideas* are the chief object of communication, I employ colloquial signs—but when a knowledge of how to

* "Let us look into the books of controversy of any kind; there we shall see that the effect of obscure, unsteady, or equivocal terms, is nothing but noise and wrangling about sounds, without convincing or bettering a man's understanding. For if the idea be not agreed on betwixt the speaker and hearer, for which the words stand, the argument is not about things but names. As often as such a word, whose signification is not ascertained betwixt them, comes in use, their understandings have no object wherein they agree, but barely the sound; the things that they think on at that time, as expressed by that word, being quite different." Locke on the Human Understanding, B. 3, chap. xi, p. 328.

use written language in its proper order and connection is the chief object of instruction, I use signs in the *order* of thought and expression natural to the deaf and dumb, as little as possible. I interpret the written language by signs following the order of the words. In one sense these are colloquial signs,—that is, in their significancy. They are only not colloquial in their order of arrangement. The question of discussion and difference then, I repeat it, is—Shall we use significant signs in instructing deaf-mutes in interpreting and communicating the knowledge and use of written language, in the order in which *we* think, or in the order in which *they* think. Our object is to teach them the knowledge and use of our written language. The mere and simple statement of the question to *outsiders*—to persons unconnected with the instruction of the deaf and dumb, would, it seems to me, settle it in their minds, without explanation or argument.

“You wish to teach your pupils the use of our written language? Your principal instrument in doing so is signs? You ask us whether, in our opinion, it is more rational to use signs in the order natural and colloquial to deaf-mutes, or to use them as an instrument of interpretation following the order of written words, and we are given to understand that the former is totally unlike and antipodal to the latter. Unquestionably, in our opinion, you should employ your signs in the order of words, if you desire your pupils to acquire a knowledge of the use of words in their proper order—*i. e.*, in our order. There ought to be, it seems to us, no dispute about it.” Such, it appears to me, would be the answer which intelligent persons would give to the question of controversy under consideration, if presented to them.

But I can not expect that Mr. Burnet and those teachers whose views correspond with his, will accept of so summary a settlement of the matter. Let us then take up the points of difference,—eliminate and examine them, and see if it be not possible to draw nearer together, to a common view and understanding.

First, then, do deaf-mutes think in written words, the

signs being wholly in abeyance? I understood Mr. Burnet, in his former article, to admit that, as a general thing, they do not. We entirely agree—and I desire to agree with Mr. Burnet and others whose views he represents, as far as possible,—that deaf-mutes may and do think in things themselves, or their “images,” or pictures—that ideas may be communicated to them by the presentation of things or by pictures representing them. No person places a higher value than I do, on the importance of showing the thing itself, if it be at hand; if not, a picture of it, if it can be obtained. The walls of my school-room are covered with pictures—I buy all the pictorial books within my reach, and never fail to present a picture of an object or group of objects, in any way illustrative of the subject under instruction, if I have it or can obtain it. I think our school-rooms ought to be furnished with every aid, which can be obtained from the use of pictures and engravings. I always feel that I have a stronger grasp upon the minds of my pupils, when I can exhibit to them a picture illustrating the subject of instruction.

Yet, after all the aid to be obtained from presenting to the pupil the things themselves and their pictures, even supposing our facilities were ten-fold what they are, or ever can be, in this regard, how short a way, in the knowledge and use of written language, can we lead him by such means! We soon pass the boundaries of sensible things, actions and qualities. Of what avail are pictures to us when we get, as we very soon do, into the region of the abstract, the intellectual and the moral?

Let us follow Mr. Burnet, in the examples he gives of instruction by pictures. “A boy standing,” “A girl kneeling,” “A boy jumping,” “Two ladies dancing,” &c. Let us grant that the pictures adequately set forth the meaning of these phrases.* Will Mr. Burnet inform us, how he will picture the subsequent phrases so soon reached, and which are quoted by him from Dr. Peet’s “Elementary Lessons;” “A boy

* But do the pictures fully and exactly express the meaning of these phrases? Would not the picture as well illustrate the phrases—“*The boy standing,*” or “*The boy is standing,*” or “*The boy stands?*”

skates *sometimes*," "A girl dances *sometimes*," and the phrases "Edward skates *often*," "Mary *never* skates." The ideas conveyed by *sometimes*, *often* and *never* can not be pictured.

Surely I need not further attempt to show how extravagant is the remark made by Mr. Burnet, in this connection, that "by such a method as I have sketched, a deaf-mute might be taught *language without using any pantomimic signs whatever*." According to Mr. Burnet's views, in the part of his article on which I am commenting, although its title is "Colloquial Signs *vs.* Methodical Signs," there seems to be as little use for the former as for the latter. A deaf-mute can not only obtain the meaning of the first two phrases, "A boy standing," "A girl kneeling," and such like, by pictorial representations; but he can, also, by some transcendental means, very far from being clearly presented to my mind, without the aid of signs of any kind, get at the meaning of the other phrases quoted above, and of the difference between the terms "*I run*" and "*I ran*," &c. It is intimated, and, indeed, expressly asserted, as above quoted, that he may obtain a full knowledge and use of written language, "without using any pantomimic signs whatever." Well, this is what we, in this western and backwoods region, call "going the whole hog."

Mr. Burnet says, having reference to the phrases first quoted and several of similar character, "Can not we readily suppose him (a deaf-mute) to acquire greater rapidity of reading, after such phrases have become familiar, by only picturing to himself the image represented by the whole phrase, instead of having to make a sign for every word?"*

* If the pupil "*pictures to himself* the image represented by the whole phrase," what has become of his power to think in written language? If, when a word or phrase is taught him by a picture, the word or phrase recalls a mental image of the picture in association with the sign, why, when he is taught a word or phrase by signs, will not the word or phrase, as readily—may I not ask, as necessarily, recall the sign by which its meaning was imparted? Is not the association in the one case as close, as intimate, as necessary, as in the other? Mr. Burnet sometimes makes a reply, which is plausible, but will not bear accurate inspection. He must excuse me for saying, that in several instances, his replies evince a lack of close and accurate thought: they are merely verbal. For example—he says, I "insist much on the permanency of 'associations once formed between two objects

Of course Mr. Burnet means, if he means anything worthy of an answer, that all written language may be taught, *in set phrases*, by pictorial representations. Will Mr. Burnet have cuts engraved to represent and picture forth, for the understanding of the deaf-mute, the sentence from his article which I have just quoted. Let us divide it off for the benefit of the artist, into "such phrases" as follows: "Can we not readily suppose him [here insert the cut] to acquire greater rapidity of reading [cut] after such phrases have become familiar [cut] by only picturing to himself the image represented by the whole phrase [cut] instead of having to make a sign for every word?" [cut.]

Hardly less ludicrous is this, if received as a serious proposition to teach deaf-mutes language by things and "images," beyond the very limited extent to which I have cordially admitted their great utility as an auxiliary to signs, than the following scheme for abolishing language altogether, and substituting the things themselves. "In the account," says Dr. Brown, "which Swift gives of his Academy of Projectors in Legado, he mentions one project for making things supply the place of language; he speaks only of the difficulty of carrying about all the things necessary for discourse,—which would be the least evil of this species of eloquence; since all the things of the universe, even though they could be carried about as commodiously as a watch or

or things.' It is a poor rule, says the proverb, that will not work both ways. Mr. Jacobs can not doubt, that a deaf-mute can, and too often does, forget by disuse, the word which he has associated with a sign; why not equally by disuse the sign, which he has associated with a word?"

Does not Mr. Burnet see that he here admits the "association" between written words and signs, which is the thing for which I am contending, and that this association must be permanent, as long as the meaning of the words is understood, if they were communicated by signs and not by the things themselves or by pictures—especially if they were abstract and general terms? I do not contend that the associated sign may not be forgotten at all, as well as the associated word. When the latter is forgotten, nothing remains but the intelligible sign, *i. e.*, the idea remains—the written name to represent it is gone. When the former—the sign—is forgotten, the written unmeaning word or characters, remain without the idea, as it seems to me; he retains the casket but the jewel is fled—he has the shell without the kernel. This is anticipating, however, what I have to reply on this topic.

a box, could not supply the place of language, which expresses chiefly the *relations* of things, and which even when it expresses the things themselves, is of no use but as expressing or implying those relations which they bear to us or to each other. ‘There was a scheme,’ he says, ‘for entirely abolishing all words whatsoever, and this was urged as a great advantage in point of health as well as brevity. For it is plain, that every word we speak, is in some degree, a diminution of our lungs by corrosion, and, consequently, contributes to the shortening of our lives. An expedient was therefore offered, that since words are only names for things, it would be more convenient for all men to carry about them such things as were necessary to express a particular business they are to discourse on. And this invention would certainly have taken place, to the great ease, as well as health of the subject, if the women in conjunction with the vulgar and illiterate, had not threatened to raise a rebellion, unless they might be allowed the liberty to speak with their tongues after the manner of their forefathers; such irreconcilable enemies to science are the common people. However, many of the most learned and wise, adhere to the new scheme of expressing themselves by things, which has only this inconvenience attending it, that, if a man’s business be very great, and of various kinds, he must be obliged, in proportion, to carry a great bundle of things on his back, unless he can afford one or two strong servants to attend him. I have often beheld two of these sages almost sinking under the weight of their packs, like peddlers among us; who, when they met in the street, would lay down their loads, open their sacks, and hold conversation for an hour together, then put up their implements, help each other to resume their burdens, and take their leave!’

“I can not but think,” continues Dr. Brown, “that, to a genius like that of Swift, a finer subject of philosophical ridicule, than the mere difficulty which his sages felt in carrying a sufficient stock of things about them, might have been found in their awkward attempts to make these things supply the place of abstract language. In his own great

field of political irony, for example, how many subjects of happy satire might he have found in the *emblems*, to which his patriots and courtiers, in their most zealous professions of public devotion, might have been obliged to have recourse; the painful awkwardness of the political expectant of places and dignities, who was outwardly to have no wish but for the welfare of his country, yet could find nothing but mitres and maces, and seals, and pieces of stamped metal, with which to express the purity of his disinterested patriotism; and the hurrying eagerness of the statesman, to change instantly the whole upholstery of language in his house for new political furniture, in consequence of the mere accident of his removal from office.”*

Mr. Burnet seems scarcely less anxious than were these notable projectors to save men “a diminution of their lungs by corrosion,” to save the educated deaf-mute from the onerous labor of “having to make a [mental] sign for every word.” In both his last articles, he repeatedly alludes to the labor and “corrosion” of thinking in signs to the poor mute! He would substitute the much easier mode of thinking in *things*, “*images*,” and *written language*!

But to return to the point of my inquiry, do educated deaf-mutes think in the *naked characters* of written language,—things, “images” and signs, being wholly in abeyance? We who speak do not—we can not do it. Does a mute possess a greater power of abstraction than we possess? Can he accomplish a mental feat that, it is admitted, we can not? Take for example, the word *book*. The educated mute is said to be able to think in, and understand the meaning of these written characters, or in the word spelled on his fingers, without thinking at all, in connection or association, of the thing itself, its “image,” or the sign used to represent it. Take the word *government*. This is a word which is not a thing which you can pull out of “the pack on your back” and present to the sight—neither can it be “imaged,” the idea which it expresses can only be conveyed to a deaf-mute

* Lectures on the Philosophy of the Human Mind, by Thomas Brown, M. D., Lec. xvi, p. 459.

by signs. After an explanation and illustration in colloquial signs, a general and *significant* sign is adopted to represent the general idea, and be the object and instrument* of thought in association with the word, as long as it is remembered. If the word should be forgotten, the idea and general sign will not easily be. Now it is contended that the deaf-mute may dismiss from his mind all the signs, colloquial and general, by which the meaning of this word has been acquired, and *think in the naked written characters* alone, and recognize its signification.

If the simple statement of the proposition is not a sufficient refutation of it, I despair of refuting it. I have not space or time to examine the answer which Mr. Burnet has attempted to give, to the case I put of the English boy thinking in Hebrew characters, and understanding the idea they convey, without any knowledge of their sounds individually or combined, and without recalling the English words by which the Hebrew sentence, thus presented by written characters alone, was interpreted. He has not ventured to answer in the affirmative, as I put the case; but has put two other cases, in important and essential particulars, totally different.†

* Why should significant signs invented and adopted to teach the words of written language in their order, be stigmatized with being "manufactured?" They are no more "manufactured" than colloquial signs. Many of them are used in the colloquial dialect—this also is all "manufactured" either by the pupil or teacher—chiefly by the latter. Signs are none the less natural and significant, because "manufactured."

† Here Mr. Burnet's reply is again plausible at first sight, but only verbal, and does not reach the gist of the case put by me at all. In fact, this is the character of all his replies—take another example. "If an English child be placed in a French family, he may form at first, associations between the English words, *bread, butter, milk, etc.*, and the French words, *pain, beurre, lait, etc.*, but if for years he hears only the French, will he not only lose this association, but forget the English entirely? Just so with a deaf-mute leaving school and henceforth living with friends, who avoid making signs," &c. Now this is plausible, but it is only so. Nothing is easier for a speaking child, than to substitute as soon as they become entirely familiar, the words of a foreign language, for his vernacular, and to make them the objects and instruments of thought, even to the forgetfulness of his vernacular. Is this a similar case to a deaf-mute, whose natural mode of thought is in things, "images" and signs, dismissing these entirely from memory, and substituting the mere naked written arbitrary symbols of words, for the means of thought? We can not do this: how then can he do it.

The truth is, when it is said that a deaf-mute can and does think in written words, it is meant without perceiving it, that he thinks in these words in close and almost imperceptible association with the things, "images," and signs, which they represent. That is just what I mean, and it seems to me that all might unite upon this point of the controversy. I will put it in the terms most favorable to those who differ with me, not without hope, that it may meet their assent. I state the proposition then, with this view, thus—*Educated deaf-mutes can and do think in written language, while engaged in composition, in intimate association with the things, "images" and signs by which the language has been interpreted to them.*

Where a mute has acquired the use and meaning of a word without being able to give any "particular" sign for the word, by usage or by "a paraphrase of colloquial signs," or has gathered its meaning by the countenance and manner of him who used it,* or by the circumstances under

* Mr. Burnet says, "Another observation occurs in reading Mr. Jacobs' account of his processes of instruction. He evidently thinks his pupils understand a sentence more readily when spelled on the fingers, than when they merely read it over on paper or on the slate. This is probably true. When he spells a sentence on his fingers, the prominence he gives to the more important words, the expression of his countenance, and perhaps some slight gestures that he may (designedly or unconsciously) make, give the same aid to the pupil's comprehension, as would be given to a hearing person by correct tones and emphasis in reading aloud. Still the deaf-mute pupil *must* learn to understand the written sentence without this assistance: and in this point of view a teacher *may* use dactylology too much." Mr. Burnet seems firmly set against all sorts of signs except in the "colloquial" arrangement. He seems afraid that too much assistance may be given to the pupil in understanding a communication by dactylology, "by the expression of the countenance," or by "slight gestures," consciously or unconsciously made. I make full confession to the impeachment of giving my pupils, when using dactylology, all the aid to gathering the meaning of the language, by expressions of the countenance, by my manner, and by gestures or signs when necessary, in my power. I should have supposed that Mr. Burnet would be the last man to object to such a process of instruction: it is certainly coming nearer, as he plainly intimates, to the mode in which speaking children learn the use of spoken language, than any other mode, and would lead deaf mutes, if anything could, to attach ideas directly to words. The great practical difficulty, let it be remembered, in instructing deaf-mutes in the knowledge, and especially, the correct use, of written language, is to enable them to learn to arrange their ideas, and consequently the written words which are to represent them, in our order—in the order of our

which it was used, still he does not think in the naked characters of the written word, but he associates more or less with it, perhaps vaguely and loosely, as we ourselves do with spoken words—the countenance, the manner, the circumstances by which the idea was received. Suppose these wholly to be dismissed or forgotten, the idea and meaning are gone too. Doubtless an educated mute, while he may understand the general import of words and phrases thus acquired, has not the same clear and definite conception of their meaning, that he has of words obtained by significant signs or by well understood definitions. By the way, I always give definitions when I can. I would connect by frequent repetition all synonyms together, but point out by signs the distinctions

thought and expression, with the proper grammatical concord, government, inflections and the *articulations* of the particles of spoken or written language. *Hic labor—hoc opus est*, as I remarked more than twenty years ago. The object of my “theory” of instruction is to meet as far as possible, this prime difficulty. I would not by any means be understood to say that it does it successfully or adequately. But only, that according to my experience, it greatly lessens the difficulty—which the use of colloquial signs aggravates. The philosophy of the “theory” is on my side as I think. I am sure the result of the practice is—I mean only in my own hands. Since disusing colloquial signs, my pupils have certainly learned with more ease and success, to arrange and connect their words correctly.

What does Mr. Burnet mean by saying, “Still the deaf-mute pupil *must* learn to understand the written sentence without this assistance; [of the expressions of the countenance, the manner and some gestures;] and in this point of view a teacher *may* use dactylogy too much?” My custom is to give my pupils—and I supposed all other teachers did the same, whatever assistance was necessary to a full and perfect understanding of the lesson taught, by pictures, *previous* illustrative examples on the difficult words, signs in the order of the words, so far as necessary, by the expressions of my manner and countenance, and finally, if all these failed, by colloquial signs. But Mr. Burnet seems to think, even the assistance given by “the expressions of the countenance and some slight gestures in dactylogy,” may be “too much.” If so, why would he employ pictures and colloquial signs so freely? Mr. Burnet, no doubt, has in his mind the propriety of sometimes giving a class lessons, after they have made considerable advancement, to obtain the understanding of, by their own efforts, aided by the dictionary. I approve of trials of the kind, and keep up a set of collateral lessons on this plan, with advanced pupils, which they are required to master and recite unaided. I also place suitable reading books, besides newspapers, in their hands, to exercise their intellects, and test and advance their acquirements by their unaided exertions. But in the regular course of lessons, every aid is given to a thorough comprehension of them, that is necessary and possible.

between them, and if necessary and convenient, illustrate the distinctions by examples.

Let us now take up and examine the second important point of difference in controversy. It relates to *general signs*. To have a clear understanding of their nature and necessity, it is necessary we should distinctly understand and harmonize upon the philosophy of *general words*. The science of instructing deaf-mutes is firmly based upon the recognized truths of mental science. To know what these are in relation to general words, let us have recourse to the lights of modern mental science. Not that I would take shelter under authority, for I swear by no master on any subject. But the great masters of philosophy are entitled to our profound regard and consideration. On the point on which I shall consult and quote them, there is, I believe, general acquiescence.

Mr. Locke thus clearly shows how general words are formed, and their nature.

“SEC. 6. *How general words are made.* The next thing to be considered is, how general words come to be made. For since all things that exist are only particulars, how come we by general terms, or where find we those general natures, they are supposed to stand for? Words become general by being made the signs for general ideas; and ideas become general, by separating from them the circumstances of time and place, and other ideas, that may determine them to this or that particular existence. By this way of abstraction, they are made capable of representing more individuals than one; each of which having in it a conformity to that abstract idea, is (as we call it) of that sort.

“SEC. 7. But to deduce this a little more distinctly, it will not perhaps be amiss to trace our notions and names from their beginning, and observe by what degrees we proceed, and by what steps we enlarge our ideas from our infancy. There is nothing more evident, than that the ideas of the persons children converse with (to instance in them alone) are like the persons themselves, only particular. The ideas of the nurse and the mother are well framed in their minds,

and like pictures of them there, represent only those individuals. The names they first gave to them are confined to these individuals; and the names of nurse and mamma the child uses, determine themselves to those persons. Afterwards, when time and a larger acquaintance have made them observe that there are a great many other things in the world, that in some common agreements of shape, and several other qualities, resemble their father and mother, and those persons they have been used to, they frame an idea which they find those many particulars do partake in; and to that they give with others, the name man for example. Wherein they make nothing new, but only leave out the complex idea they had of Peter and James, Mary and Jane, that which is peculiar to each, and retain only what is common to them all.

“SEC. 8. By the same way that they come by the general name and idea of man, they easily advance to more general names and notions. For observing that several things that differ from their idea of man, and can not therefore be comprehended under that name, have yet certain qualities, wherein they agree with man, by retaining only those qualities, and uniting them into one idea, they have another and more general idea; to which having given a name, they make a term of a more comprehensive extension; which new idea is made not by any new addition, but only as before, by leaving out the shape and some other properties signified by the name man, and retaining only a body with life, sense and spontaneous motion, comprehended under the name animal.”*

The same mental process is thus described by Dr. Brown: “The process as I have described it to you, is the following: In the first place, the perception of two or more objects; in the second place, the feeling or notion of their resemblance, immediately subsequent to the perception; and lastly, the expression of this common relative feeling by a name which is used afterwards as a general denomination for all those objects, the perception of which is followed by the same com-

* Locke on the Human Understanding, Book 3, Chapter III.

mon feeling of resemblance. The general term, you will remark, as expressing uniformly some felt relation of objects, is in this case significant of *a state of mind*; essentially distinct from those previous states of mind, which constituted the perception of the separate objects, as truly distinct from these primary perceptions as any one state of mind can be said to differ from any other state of mind. We might have perceived a sheep, a horse, an ox, successively in endless series, and yet never have invented the term *quadruped* as inclusive of all these animals, if we had not felt that particular relation of similarity, which the word *quadruped*, as applied to various objects, denotes. The feeling of this resemblance in certain respects, is the true general notion, or general idea, as it has been called, which the corresponding general term expresses; and, but for this previous general notion of some circumstances of resemblance, the general term expressive of this general notion, could as little have been invented as the terms green, yellow, scarlet, in their present sense, could have been invented by a nation of the blind.”*

“The system of the Nominalists then, I must contend, though more simple than the system of the Realists, is not any more than that system, a faithful statement of the process of generalization. It is true, as it rejects the existence of any universal form or species, distinct from our mere feeling of general resemblance. But is *false*, as it respects the general relative feeling itself, which every general term denotes, and without which to direct us in the extension and limitation of our terms, we should be in danger of giving the name of *triangle* as much to a square or circle, as to any three-sided figure. We perceive objects,—we have a feeling or general notion of their resemblance,—we express this general notion by a general term. Such is the process of which we are conscious; and no system which omits any part of the process, can be a faithful picture of our consciousness.”†

“The circumstances in which all men agree, form my general notion of man or human nature. When I use the

* Brown's Mental Philosophy, Lec. XLVI., p. 464.

† Ibid., p. 472.

term *man*, I employ it to express every human being in whom these circumstances are to be found, that is to say, every being who excites, when considered together with the other beings whom I have before learned to rank as men, the same relative feeling of resemblance. When I hear the term *man*, these general circumstances of agreement occur to me vaguely, perhaps, and indistinctly; but probably as distinctly as the conception of the individual John or William, which recurs when I hear one of those names.”*

“If then the generalizing process be, first, the perception or conception of two or more objects; secondly, the relative feeling of their resemblance in certain respects; thirdly the designation of these circumstances of resemblance, by an appropriate name,—the doctrine of the Nominalists, which includes only two of these stages, the perception of particular objects and the invention of general terms, must be false as excluding that relative suggestion of resemblance in certain respects, which is the second and most important step of the process; since it is this intermediate feeling alone that leads to the use of the term, which otherwise it would be impossible to limit to any set of objects. Accordingly, we found that in their impossibility of accounting on their own principles, for this limitation, which it is yet absolutely necessary to explain in some manner or other, the Nominalists, to explain it, uniformly take for granted the existence of those very general notions, which they at the same time profess to deny,—that while they affirm we have no notion of a kind, species, or sort, independently of the general terms which denote them, they speak of our application of such terms, only to objects of the same kind, species or sort, as if we truly had some notions of their general circumstances of agreement, to direct us,—and that thus they are very far from being Nominalists in the spirit of their argument, at the very moment when they are Nominalists in *assertion*, strenuous opposers of those very feelings of the truth of which they avail themselves, in this very endeavor to disprove them.

“If indeed, it were the name which formed the class, and

* Ibid., Lec. XLVII., p. 474.

not previous relative feeling, or general notion of resemblance of some sort which the name denotes, then might any thing be classed with any thing, and classed with equal propriety. All which would be necessary, would be to apply the same name uniformly to the same objects; and, if we were careful to do this, John and a triangle might as well be classed together, under the name *man*, as John and William. Why does the one of these arrangements appear to us more philosophical than the other? It is because something more is felt by us to be necessary, in classification, than the mere giving of a name at random. There is, in the relative suggestion that arises on our very perception or conception of objects, when we consider them together, a reason for giving the generic name to one set of objects rather than to another,—the name of *man*, for instance, to *John* and *William* rather than to *John* and *a triangle*. This reason is the feeling of the *resemblance* of the objects which we class,—that *general* notion of the relation of similarity in certain respects which is signified by the general term,—and without which relative suggestion, as a previous state of the mind, the general term would as little have been invented, as the names of John and William would have been invented, if there had been no perception of any individual being whatever, to be denoted by them.”*

I have made these elaborate extracts to set clearly before our minds the philosophy of general words, as stated by this able and eloquent writer. I am not aware that Dr. Brown’s doctrine has been called in question. He indeed is not the author of it,—it is identical with Locke’s as presented in the quotation above, and with the philosophers who were termed Conceptualists, who took a medium position between the Realists and Nominalists. The former taught that the object of perception and thought in general words, is a real, a physical image or *idea*, an independent essence in the mind—a universal *a parte rei*, which the mind as actually perceives, as it perceives an individual external object, and which is as independent in its existence and essence as is

* Ibid., pp. 475, 476.

any external reality. To overthrow this mere figment of the imagination, the philosophers of the Nominalist school went to the contrary extreme, and took a position hardly less defensible. The doctrine of the Nominalists is, that the only object of thought in a general word, is the word itself—the mere spoken word. They deny not only general *ideas*, in the original sense of an independent universal image or essence in the mind; but in the modern sense of a general notion or conception. Our notions or ideas are only particular—our ideas of kinds, sorts, or classes are words only—mere words.

The controversy between these philosophers, the Realists and the Nominalists, was so long continued, extending through centuries, and so violent, that we are told it employed fruitlessly more time and thought, than the whole race of the Cæsars had found necessary for acquiring and exercising the sovereignty of the world. It became not only a war of words between logicians and theologians—the charge of heresy was not only hurled at the one party by the other—and even the commission of the sin against the Holy Ghost—but it became also, in some measure, a war of governments and nations; the Emperor Louis of Bavaria, siding with the Nominalists, and Louis the Eleventh of France, with the Realists.

It is certainly a singular thing, that this famous controversy, which was waged with so much rancor, for so many ages, involving both philosophers and monarchs in the dust and gore of the battle, should be substantially revived in this tournament between Mr. Burnet and myself, on the subject of the proper kind of signs to be used in the instruction of deaf-mutes. Now I do not intend to charge my highly respected opponent with the sin against the Holy Ghost: but I do certainly charge him with basing his theories upon a false philosophy. My opponent goes far beyond the old schoolmen, Roscelinus, Abelard, and Occam, and that able defender of Nominalism in our day, Dugald Stewart: they maintained that the object and instrument of thought, in general terms, were the spoken words, as they passed through

the mind: but he maintains that deaf mutes may exercise a far higher abstraction than this, that they may and can think in the *naked written characters* without the "intermediation" or association of the signs by which the signification of the general terms has been communicated to them. That the deaf-mute thinks of and *in* the written characters only when he sees the written word, *animal*, or of and *in* the letters of the word spelled on the fingers, without any association whatever with—any recalling of the signs by the aid of which he acquired the meaning of the word,—this is a Nominalism which I doubt if old Occam could have embraced.

Mr. Burnet is unsteady in his positions: he takes two at a time, and stands now upon one, and now upon the other, at his convenience. He commences teaching a pupil to think in things and "images" or pictures; when he reaches general words, they must then think in the written characters or words: this he is forced to do because things and pictures accompany him but a short way in the instruction of a deaf-mute. I can not see why he will not consent for him to think in signs in association with the words, after things and pictures have failed him, except that he seems to think it so very slow and laborious. Painful as it may be, I fear the poor mute will never obtain a better medium of intellection, and that in general and abstract words, he can have no other.

The philosophy of general terms suggests the proper mode of teaching general words of every kind, whether nouns, verbs, adjectives, or adverbs: it is carefully to analyze and enumerate the particulars embraced by the word, and then indicate by a *general significant sign* that common property, quality, or resemblance that belongs to each one of the class, and which has caused them to be grouped together under a common term. If this common quality or property is not pointed out, the deaf-mute does not get the general notion or idea which the word represents, and, of course, does not understand it, however he may learn by example and rote, to combine it in sentences. He may possibly, in time, by observation of its varied applications, if he be sagacious, obtain

the general idea with more or less clearness. But why not point it out to him at once by a general sign, naturally and significantly expressing it, as much so as those signs termed colloquial, which are only so called because used in a certain order.

Unless you indicate, by a general and expressive sign, the common property or resemblance, as Dr. Brown calls it, of the individuals included under general words, how is the mute to know that your classifications of words are not arbitrary, and that "John and a triangle" might not, as Dr. Brown suggests, come under a common appellation as well as "John and William." How is he to eliminate the common and discriminating quality, which belongs, first, to the individuals comprehended by the term *animal*, and secondly, that which belongs to those included by the still more extensive word, *being*? What difference does he discern between the words, except that one embraces a larger analytical enumeration than the other? What sagacity will enable him to obtain the general idea expressed by each of these words? And if now and then an observant and piercing intellect should seize the general signification of these and thousands of other similar terms, unaided by the instructor, can he rely upon the mass of his pupils doing it?

It being, I think, clear beyond all dispute, that the instruments and medium of thought for deaf mutes, are the things themselves, "images" or pictures of them, and signs; and that they can not think in the written characters unassociated with either of them; the language of signs must then stand in the same relation to the deaf-mute mind, that the language of words does to ours. There is the same philosophical necessity for general signs to embody and express general notions or ideas for the mind of the mute, as there is for general words to do the same office for us. The range of our thought would be limited and imbecile indeed without general words. "It is very evident," says Dr. Brown, "that, though we should be capable of reasoning, even without language of any sort, and of reasoning sufficient to protect ourselves from obvious and familiar causes of injury, our

reasonings, in such circumstances, must be very limited, and as little comparable to the reasoning of him who enjoys the advantage of all the new distinctions of a refined language, as the creeping of the diminutive insect to the soaring of the eagle. Both animals, indeed, are capable of advancing,—but the one passes from cloud to cloud, almost with the rapidity of lightning, which is afterwards to flash from them, and the other takes half a day, to move over the few shrunk fibres of a withered leaf.”

The deaf-mute, as soon as he begins to invent a pantomimic language, by which to express his ideas, begins necessarily to employ general signs. He soon has signs for man, woman, father, mother, horse, cow, dog, hog, tree, &c.—for many of the *species* of things and animals familiar to him; and also for some general actions and qualities: and, although his vocabulary is scanty when he is introduced into an institution for the education of deaf-mutes, yet scanty as it is, it is identical in its character, in the respect of which I am speaking, with spoken language: that is, it consists of particular and general terms or signs. In the schools, this colloquial dialect has been improved and enlarged, until it embraces a very extensive vocabulary of general signs.

The colloquial dialect does not, however, use signs for general words with much convenience and facility beyond the generalization of *species*. While it embraces and uses signs for the individual species above mentioned and others of a similar character, it does not employ, with convenience, general signs for the genus, order and class—and for abstract general words, as condition, circumstances, character and the like. Yet when this class of words is reached in the course of instruction, it is just as necessary—the philosophy of mind and language just as much demands—that we should have a general sign for the genus as for the species. It would be much easier indeed to teach the latter without a general sign than the former. The resemblance between individuals of the same species, is so obvious that a single one pointed out may represent the whole. It is sufficient to show the pupil a cow or a horse, or the picture of one, to

enable him to apply the word to every individual of the species. But even here it is not only convenient and necessary, to form a language for deaf-mutes, to adopt a general sign for the species; but it also assists them perspicuously to understand and employ the words. When we come to the genus *quadruped*, it will not convey the distinctive quality of the generalization, merely to enumerate, by signs or written words, the various species included. How is the pupil to perceive this common property unless his teacher carefully points it out? and how is he to distinguish *quadruped* from *beast*, and this from *brute*,—all three words embracing the same enumeration? Will a deaf-mute perceive the common property which classifies a *man* and *bird*, a *turkey*, a *chicken*, under the general term *biped*? The classification, unless the ground of it is indicated, might excite his wonder or risibility; but after having become accustomed to such classifications into *genera*, he would no doubt set about endeavoring to discover what was the resemblance or common property of so apparently strange a grouping of things, and might probably succeed. When he had done so, he would immediately adopt, not the word *biped*, but the *sign* for a creature having a body with two legs, as the object and instrument of thought, associated with the word.

The more extended the word is in its comprehension, *e. g.*, *being*, the more absolutely necessary is it, that the common quality should be generalized and designated by a general sign-term, which should naturally and significantly indicate it. When we pass to general abstract terms, as condition, circumstance, character, situation, &c., how is the pupil ever to attain to the general idea by an analysis and enumeration of the particulars only? He is far less likely to do so in the case of such words, unaided by the instructor, than of general terms expressive of the genera and classes of things and animals. It would seem to me, even if he learn to employ such words in composition, that he can not have any clear conception of the meaning of the words, but only a general and vague one of the “phrase” in which the words occur.

But says Mr. Burnet, in answer to all this reasoning—“A

deaf-mute will readily, in his own colloquial dialect, express a 'general idea' by 'rapidly enumerating a few particulars, and annexing an *et cetera*.' Give him a sign for this general idea, and he will adopt it to save this labor of enumeration. Give him a word without a sign, and he will do the same by the word."

Here is a brand-new philosophy, in this celebrated controversy about the nature of general terms. It is neither flesh nor fish—neither Realism, Nominalism, nor Conceptualism—it should have a name—let us call it *et cetera-ism*. Ye shades of Aristotle, Roscelinus and Occam, draw near and hearken! The doctrine is this, that a deaf-mute—and of course a speaking person can do the same—"can express a general idea by enumerating a few particulars, and annexing an *et cetera*." Well, let us make the experiment. He wishes to predicate a statement or fact of *quadrupeds*, or to draw an inference of reasoning touching them, in conversation with a fellow-mute, and begins by enumerating in signs, a *cow*, *horse*, *dog*, *cat*, *lion*, *et cetera*, and states the fact or draws the inference. Has he expressed the general idea of *quadruped*? Suppose the assertion intended to be made to his companion to be—"Some *quadrupeds* can climb trees." He states it thus in the colloquial dialect—"Some *cow*, *horse*, *dog*, *cat*, *lion*, *et cetera*, can climb trees." Again, he wishes to make the assertion, that in Arabia a camel is a valuable *beast* of burden. He can "express this general idea," according to Mr. Burnet, "in his colloquial dialect," thus—"In Arabia a camel is a valuable *cow*, *horse*, *dog*, *cat*, *lion*, *et cetera*, (videlicet, a *beast*) of burden." Again, suppose him to wish to affirm in signs, that brutes have no souls. He will do thus, according to this philosophy,—*Cow*, *horse*, *dog*, *cat*, *lion*, *et cetera*, (*i. e.*, brutes) have no souls." Here are the three general terms all expressed by the same enumeration and *et ceteras*, without any discrimination. The truth is, the colloquial dialect does not, from its poverty of generalizations, usually embrace general signs, expressive of such general ideas and words, as *quadruped*, *beast*, *brute*; and the mute can predicate nothing of these general terms in his

colloquial dialect, until he introduces into it general signs corresponding to the general terms and ideas expressed by them.

He is precisely in the condition, neither more or less, of the speaking savage, who has no general words for *quadruped*, *beast* or *brute*, and who can affirm, of course, nothing of those classes in a general way. He may, like our mute, go through "an enumeration of a few particulars and annex an *et cetera*," and with about as much success at conveying the ideas of the general words. How shall we enable our savage and our mute to obtain the ideas of these terms and to employ them intelligently? We will call up the savage for instruction first. We say to him, You observe that a *cow*, a *horse*, a *dog*, a *cat*, a *lion*, *et cetera* have each four feet. A *man*, a *bird*, a *turkey*, a *goose*, a *duck*, *et cetera*, have only two feet. The first set and others like them having four feet, we call *quadrupeds*. And now he may affirm intelligently, or understand the affirmation made by others, that "some quadrupeds can climb trees." How shall we proceed with the deaf-mute? Surely in the same way; his intellect, his mind, his understanding, are the same. He uses a different sort of language, but this does not vary the character of his mind nor the relations of things and ideas, nor their conception or expression. We make the same "enumeration in his own colloquial dialect, annexing an *et cetera*," we point out the common property of agreement or resemblance among the species enumerated in the same dialect, and we adopt this common property as the general sign which significantly and exactly expresses the general idea, and we tell him the written general term for this generalization is *quadruped*. He then clearly comprehends the sentence, or can intelligently use it—"some quadrupeds climb trees." What reason or philosophy is there in or for using a different mode of teaching a mute from that you would use in teaching the savage? It is true, therefore, as Mr. Burnet says—give the mute a general significant sign for the general idea, and "he will adopt it;" but it is not true, I respectfully say, that if you will "give a" general "word without a" general "sign," he

will do the same by the word." The general word will embody and represent nothing to him but "the enumeration of a few particulars and an *et cetera*."

I think I may take the two points now discussed as established, to wit: that deaf-mutes do not think in written language alone—in the mere written characters; and that general signs are necessary to the communication, understanding and use, by them, of general words. These comprehend, be it remembered, not only all common nouns, but verbs, adjectives and adverbs, and even prepositions and conjunctions, according to Mr. Stewart, if I misremember not the authority.

The next and great point of our discussion, to which all that has been said is preliminary and introductory, is, *the use of signs in the instruction of deaf mutes in the order of written words, and the disuse of them, as far as possible, in the order colloquial to the deaf and dumb*. The question is not about two totally different kinds of signs, one yeledped *colloquia*, and the other misnamed *methodical*—it is not, "Colloquial signs *vs.* Methodical signs," nor *vice versa*; but the question relates solely to the order of employing signs, most of them the same that are colloquially employed—all of them significant; none of them arbitrary or conventional, and if so, the very same that are colloquially used, and pass, though not strictly, under the general term "natural signs."*

* I would again be distinctly and emphatically understood as discarding "methodical signs," in the ordinary, or at least, in a frequent sense of the term, as meaning arbitrary signs—signs not naturally significant and expressive of ideas—signs for words and not for ideas—word-signs. It is too true that signs following the order of the words, are too apt to degenerate, in the hands of some instructors, into mere word-signs—apish imitations of significant signs—having the shell and not the kernel of the sign. I heartily unite with Mr. Burnet in pouring contempt upon such sign-making. Such teachers ought to be dismissed instantler, as too stupid to comprehend or practice the science of deaf-mute instruction. There are, however, such men in all professions. Such men in the law, would stick to the letter of a form or precedent, when the spirit had long since departed—in medicine, would administer a nostrum, upon the authority of Galen, although it were manifest, it must kill the patient—and in theology, would not allow a soul to get to heaven, unless he pronounced his shibboleth or patois of doctrine with the proper twang.

“To sum up, the main difference,” says Mr. Burnet, “between a teacher who uses only ‘colloquial signs,’ and one who depends on ‘general signs following the order of the words,’ that is, on methodical signs, is that the former is content to translate words into colloquial signs, phrase for phrase, the latter thinks himself obliged to manufacture a new dialect of signs, into which to translate written sentences, word by word.” This quotation presents the gist of the difference between Mr. Burnet and myself, and contains as great a number of errors as could be conveniently crowded into as many lines. In the first place, “general signs following the order of the words,” are not *methodical signs*, in the sense in which Mr. Burnet employs the words—he is not using the phrase in my sense at all, however he may think so; for in the next breath, he speaks of their being a new dialect manufactured for the nonce. They are no more *manufactured* than colloquial signs are; in fact they embrace all the latter, with others equally the dictate of nature and equally significant. Signs following the order of the words are not a translation, but an *interpretation* of the written words. You would not say that a Latin sentence, interpreted in the order of the Latin words by English words, was translated into English. Colloquial signs do literally translate words into the sign dialect—that is the great objection to their use. Just as the English boy, in the usual way of learning Latin, selects the Latin words and translates them in the order of the English idiom, making jargon of the Latin; so the mute is taught by colloquial signs to translate written English, making jargon of the English in the order of translation, and, of course, fostering thereby his own order of thought, and writing English in his “own colloquial” idiom, when he tries to express himself in written language.

If the great object in teaching a boy Latin were to enable him to write Latin, then the present mode of instruction would be, for the most part, wrong. The proper mode would be, to cease translating; and to interpret the Latin “word for word,” as nearly as the idioms of the two languages

would permit, by English words—endeavoring to get the lad to understand and think in the Latin words and order, without translation; *i. e., without converting the order of the Latin words into the English idiom.* It is manifest that as long as this is done, the youth will not learn to write with facility in Latin. His order of collecting his ideas and words is English, hence he will write Latin in the English idiom. So the deaf-mute, as long as he is taught to translate written English by “his own colloquial dialect,” will continue to compose in the idiom of his own dialect, and in a manner which was very properly termed “jargon” by Mr. Brown. I repeat, the order of the words ought not to be *translated* at all, but *interpreted* by significant signs. Now, there is no more difficulty in doing this for the mute, than there is in interpreting Latin, in the order of the words, for the speaking lad. If it is done, as I have described in my last article—if it be commenced at the beginning—if every unknown word is first carefully and separately taught and explained by colloquial signs, and illustrated by appropriate examples *previously given*, all or most of the obstacles will be removed, the difficulties smoothed down, and the lesson can be taught by signs in the order of the words, and easily understood.* The pupil will continue usually to think in the order natural to him; as will the English boy ordinarily think in the English words and idioms; but when he sits down to compose in Latin, he has acquired a habit and capacity of thinking and expressing himself in the Latin words and idiom: so will the deaf-mute have acquired a power to think in written words in the English order or

* I do not wonder that instructors who have not tried the use and power of significant signs following the order of the words, should hesitate, and regard them as cumbersome and inadequate. They will assuredly so prove to be if not wisely and skillfully used—and if the way be not properly prepared for their use. No doubt, too, a class not accustomed to them, would be for some time at a loss, being accustomed to think only in the colloquial signs—just as a boy is at a loss to understand Latin, who has always been accustomed only to *translate* it, when he first makes the attempt to read it in the order of the words, and to think and write in it. But I ask for my method and “theory” only a fair trial with a class from the beginning, and by a competent teacher, and will abide the result.

idiom in intimate association with signs ; which *informs* the arbitrary characters with ideas and intelligence. I say to *think in written words*—I have said so purposely, to agree as nearly as I can with Mr. Burnet, and to bring our views into harmony, if possible—but in intimate and necessary association with the *informing* and significant signs. Without their presence in the mind, the written characters are emphatically *a dead letter*.

The three principles relating to the instruction of deaf-mutes here presented—to wit: that deaf-mutes think in the things themselves, in pictures of them, or in signs; and, as most of their knowledge is obtained through the latter medium, the staple of their thinking is, of course, signs; secondly, that general terms, which constitute the great body of language, should be analyzed, and the general idea presented to the mind of the mute by a general significant sign, which, like the general word for us, is the embodiment of the general notion, and the object and instrument of thought; and thirdly, that written words should be interpreted, in the order they occur, by natural and significant signs,—*these principles form a scientific basis for the instruction of the deaf and dumb*.

They have been of great service to me in my labors: I have here presented and explained them fully with the hope that they may be of service to young men entering the profession. I well remember the consternation with which I at first encountered and undertook to master the formidable *moles indigesta* of the sign-language, without a single scientific principle, so far as I could see or learn from others, to guide me in the labor. I worked at the immense mass of rude and confused material for six months, in total despair of obtaining any skill in the knowledge and use of it, short of many years of study and acquirement. In this stage of my progress, I read Dugald Stewart's Elements of Mental Philosophy, which I borrowed, I think, of Prof. Turner, for the use of which I publicly and gratefully return him my thanks, and, though Mr. Stewart teaches a rigid nominalism, I seized from his work, the doctrine of Locke and Brown, on the subject of general ideas and words, and made immediate

application of it to the instruction of the deaf and dumb. It was to my mind, as the light of the sun bursting upon the darkness of midnight, obscurity was dissipated,—confusion was reduced to regularity, and beauty and order arose out of chaos. A heavy load of anguish was removed from my heart. I henceforth labored at the elements of signs, confident I could combine them into system and significance for all general words, guided by the light of science and philosophy. Sicard had already done the work, for the most part, to my hand—for some few words he had used no general sign, not seeming to have seen the philosophical necessity there was for their use in every word.

“If the foregoing doctrine,” [of general words,] says Mr. Stewart, “be admitted as just, it exhibits a view of the utility of language, which appears to me to be peculiarly striking and beautiful; as it shows that the same faculties, which, without the use of signs, [general words,] must necessarily have been limited to the consideration of individual objects and particular events, are, by means of signs, fitted to embrace without effort those comprehensive theorems, to the discovery of which, in detail, the united efforts of the whole human race would have been unequal. The advantage our animal strength acquires by the use of mechanical engines, exhibits but a faint image of that increase of our intellectual capacity which we owe to language. It is this increase of our intellectual powers of comprehension, which seems to be the principal foundation of the pleasures we receive from the discovery of general theorems. Such a discovery gives us at once the command of an infinite variety of particular truths, and communicates to the mind a sentiment of its own power, not unlike to what we feel when we contemplate the magnitude of those physical effects, of which we have acquired the command by our mechanical contrivances.”* “Whether it might not have been possible for the Deity to have so formed us that we might have been capable of reasoning concerning classes of objects, without the use of signs, [general words,] I shall not take upon me to deter-

* Elements of the Philosophy of the Mind, vol. 1, p. 156.

mine. But this we may venture to affirm with confidence, that man is not such a being.”*

If the naked characters of written language can not serve the deaf-mute as an object and instrument of thought, especially for general terms, there is the same necessity for the invention and use of a system of general significant signs for him, as there was of general words for speaking persons, as so forcibly presented both by Stewart and Brown. The mute can no more soar into the region of general and abstract thought—he can no more reason without general signs, than we could without general words. This would be too evident, if it were not forgotten that all “his own colloquial dialect” consists of general signs, beyond those for individuals—*i. e.*, proper names.

Notwithstanding the length of this paper, I must not conclude without noticing some of the miscellaneous subjects of Mr. Burnet’s article. The most conspicuous, is his “phrase” system. He would teach deaf-mutes language, not word by word, but “phrase by phrase.” After we have seen the principles of philosophy and science applicable, in common, to the minds and mental relations of deaf-mutes and speaking persons, we can have little difficulty in regarding Mr. Burnet’s system of instruction, if good for mutes, as equally good for others. How would such a procedure work with a speaking child learning Latin? He must not burden his memory with the signification of the individual words, nor exercise his ingenuity in discovering their grammatical relations: there is a shorter and more summary mode; inasmuch as the order of the words between Latin and English are as opposite as that between English and colloquial signs, the latter very much resembling the verbal order of the Latin language, let him only learn to translate the Latin, “phrase for phrase,” into English, and though he may not know the meaning of **any single word** in a long sentence, he can still read and understand it, phrase by phrase, if not word for word.

Would Mr. Burnet seriously propose this as an eligible

* Ibid., p. 141.

method of acquiring Latin for a speaking child? I think not. I have turned over the orations of Cicero, and discover that Latin translated even phrase by phrase, would little more agree in idiom and arrangement with English, than translated word by word. Equally impossible would it often be, even in English, the words of which are less dislocated in their arrangement than in Latin, and more closely connected in grammatical and verbal order, to translate "phrase for phrase" by colloquial signs. The nominative case is often separated, by several intervening words and even clauses, from the verb—an intervening clause separates another clause, ("phrase,") the parts of which are related and dependent; and, in several ways, not necessary to describe, interlocutions and transpositions occur, which would constantly interfere in practice with Mr. Burnet's theory—not the first time, however, that theory and practice have been found not to harmonize.

Take even the following sentence, by no means one remarkable for intricacy of structure—"Poland, | once the most powerful kingdom of Europe, | and noted for its misfortunes, | has been divided, | and blotted out from the list of independent nations." Let us now translate it, "phrase for phrase," by colloquial signs—it will read thus—*Poland, | once Europe kingdom powerful most, | and misfortunes noted | divide has | nations independent list blot out has.* This is the written "jargon"—not jargon in the colloquial dialect—no more than the Latin "dialect" is jargon, although worse than jargon when translated "phrase for phrase" into English—which a "phrase for phrase" translation by "his own colloquial dialect" makes of *the King's English*.

Now, if we will prepare the pupil by a careful explanation "in his own colloquial dialect" of the individual words of this sentence, and by illustrating by examples *previously* given, such as a mere explanation would not suffice clearly and fully to communicate the meaning and use of, we may with less difficulty and more perspicuously, interpret this sentence, not *translate*, word by word, by signs, pointing out its logical and grammatical connections, and fully communi-

eating its import. It is frequently, I say it with confidence, more easy to teach the meaning and connection of the ideas of a difficult and involved sentence, in this way, than by colloquial signs; because, by the latter, the sentence, like an intricate piece of machinery, has to be taken to pieces and taught in fragmentary parts, "phrase for phrase," to its utter dislocation, both logically and grammatically. There are sentences, I confess,—not many,—of such a peculiar construction, that it is necessary to apply the force of the colloquial dialect to them, so variant from; and opposite are they to, the idiom and mode of thought natural to deaf-mutes. Yet I never fail, after full preparation, to present such, clause by clause, on the fingers, to the pupil, that he may, as far as possible, gather its meaning before the auxiliary aid of colloquial signs is resorted to.

Yet this "phrase" translation is a good thing in its proper place. I use it in all those idiomatic combinations and phrases to which Mr. Burnet alludes, and which he seems to think would be such Gordian knots for "the De l'Epée of Kentucky,"* to untie. I cut them by colloquial signs. Where a combination of words forms, in fact only, a compound word—where the words have not their individual and literal meanings, but the meaning is to be gathered from the whole phrase, then I define it, if I can, by other well known words—if I can not, I explain it by colloquial signs. But Mr. Burnet's curiosity is on tip-toe to know how I would manage such compounds as *put it out, give him up*. Really, I don't think it very hard to teach a pupil, that *put it out* is to be understood, as if it read *put out it*—or that the two words, though separated, are to be taken in connection. I hope I have given a satisfactory answer to this curious and "interesting" inquiry.

One more item, and I will relieve you, Mr. Editor, and your readers—if indeed they have not skipped this heavy

* If by calling me "the De l'Epée of Kentucky," Mr. Burnet desires to compliment me, I accept the compliment, hat in hand—if, to reproach me, I do not deserve it, if I correctly understand the use that good man made of *methodical* signs.

article—of my presence, and make my final bow to you, to them, to Mr. Burnet, and to this discussion, into which I have been, unwillingly and without any malice aforethought, allured—I was going to say—inveigled; but I won't, for I am fully as much in the mud as Mr. Burnet is in the mire of its culpability, if any there has been.

The item I refer to, is the grave and important disputation whether educated deaf-mutes or speaking persons, can read the faster. Well, Mr. Editor, it will depend altogether upon which is the better "scholar." If the mute as well and as perfectly understands the sentence or passage to be read, in this interesting contest, as his speaking adversary, it will be, I opine, a *drawn* race. If the mute better understands the sentence or passage than his adversary, he will surely *distance* him; but, if less perfectly, he will come to the goal behind. "That tells the whole story."*

In conclusion, I part with Mr. Burnet with the best feelings and the most perfect respect, and with high admiration of his acquirements, made under privation and difficulty, such as few men are capable of overcoming. Certainly Mr. Burnet deserves, with Dr. Kitto, to rank high among the men, who have successfully pursued knowledge, and made large attainments, under the most formidable difficulties.

* In this part of our controversy, Mr. Burnet has entirely given up the position that educated mutes think in words. Here the whole of his argument rests upon the position that they think in signs, and hence can not read as rapidly as speaking persons. I repeat it, throughout this whole discussion, Mr. Burnet unconsciously shifts his position at his convenience. You trip him up, as he poises on one leg; *presto*, like a posture-master, he nimbly and admirably performs on the other, and as though it was not a posture he had just discovered.

BRIEF SKETCH OF THE LIFE OF WALTER GEIKIE,
ESQ., R. A. S., EDINBURGH, SCOTLAND.

BY ARCHIBALD GEIKIE.*

WALTER GEIKIE was born in Charles street, Edinburgh, 9th November, 1795.

He was a strong, healthy child till he was two years old ; he had then nervous fever, attended with violent convulsions, from which he slowly recovered ; previous to his illness, he had begun to articulate, as children of his age do, and had no defect in either speech or hearing ; but subsequently to his recovery, my mother became sensible that his hearing was affected, and attributed it to the severity of his illness ; never doubting, however, that as his health was re-established, his hearing would be restored. In this natural expectation she was doomed to be disappointed : he became strong and active, but was deaf and mute.

So soon as my parents became sensible of this, medical advice was sought, and every effort made to remove the affliction, but all failed ; only one prescription of a French physican, a refugee from his country on account of its terrible revolution, had a measure of success,—he advised sea-bathing, which was tried, and at the end of the season. Walter was sensible of any sharp sound, such as the ringing of a bell, and turned to it.

During the following winter, bathing could not be continued, and he had a relapse of fever, after which the favorable symptoms in his hearing ceased, and though sea-bathing was resorted to at the earliest period, no improvement was ever perceived, for he continued through life a deaf-mute.

Shut out from intercourse with boys of his own age, he found resources of his own, and getting chalk, began to draw figures on the floor, on doors, and any smooth surface within reach.

[* The Rev. Archibald Geikie, to whose kindness we are indebted for this notice of one of the most remarkable characters on record among deaf-mutes, is a brother of Walter Geikie, and is now the pastor of a Congregational Church in Colebrook, Conn.—EDITOR.]

I was next him in age, and well remember, with what delight I sat beside him as he sketched his motley figures,—cats, dogs, household utensils, &c., in which he attained a singular facility, and how I envied his ability to draw any thing he pleased.

From these lowly studies, he extended his practice, and sitting at a window with his slate, attempted to sketch such objects as remained stationary sufficiently long; and proud was he, when he succeeded in drawing a horse and cart, which one day drew up opposite the house. He must at this time have been about nine years of age, and his natural bent being thus unmistakably shown, my father furnished him with a book and pencils, and encouraged him to continue drawing from the object, instead of copying drawings or outlining from memory; this he faithfully did, and to this, I believe, he owed his singular power of sketching in after life, a power which enabled him to follow any figure he wished to secure, and make it his own by drawing it, as he walked.

At this time there was no institution in Scotland for the instruction of the deaf and dumb; an effort had been made many years before, to originate one in Edinburgh, by the elder Mr. Braidwood, whose success with his pupils, was one of the few things Dr. Samuel Johnson saw in Scotland to compensate him for the trouble of traveling through it; but that, on Mr. B's death, was broken up, and his son went to London to establish himself there as a teacher of deaf-mutes.

My father had, however, heard of the practicability of instructing such in the use of language, and anxious that Walter should be taught all that was attainable, he resolved to begin to teach him; and providential circumstances seemed to him to cheer him on, for being in the study of the late Dr. Chas. Stuart, of Dunearn, a gentleman whose philanthropy was as wide as his learning was deep, he saw a manual alphabet, such as was used by Dr. Watson, in the tuition of the deaf and dumb in London.

This the Doctor gave him, and urged him to prosecute his purpose, assuring him that success would reward his labor.

No time was lost; he began immediately—his first step being to make Walter familiar with the letters, as expressed on the fingers, and then, he showed him how to pronounce them articulately, by the action of the tongue and the lips, continuing patiently on each letter, until the exact sound was attained.

I was always beside them in this exercise, which seemed to me a great mystery,—and Walter's keen attention and anxious efforts to give the expression, my father's patient perseverance,—his intense gratification at every successful effort which his beloved boy succeeded in making, and my wondering looks, must have been altogether an interesting scene.

It did not strike me then as singular, that when once my brother hit on the proper expression of a letter, he never forgot it, but the fact struck me in after years, in our almost daily intercourse: thus, in repeating to me any remark he had read, or asking explanation as to any idiomatic expression, if he mispronounced a word, I immediately put him right, continuing the correction, until he caught the exact intonation and accent, and this done, it was his own ever after. He never needed to be corrected for that word again.

My father had a good deal of leisure time, and it was ungrudgingly spent on Walter, whose progress was surprising—from letters, he passed on to syllables—from syllables to words,—these being principally the names of familiar objects or creatures, which could be pointed out to him,—by this means his knowledge of language widened daily, and a work by Dr. Watson, compiled expressly for the deaf and dumb, with engravings of almost every object within the range of ordinary observation, added greatly to his information. Having no guide as to the course he should pursue, my father, as a matter of course, taught him to pronounce every word; he used no signs in his instruction, and though the ground was gone over comparatively slowly, yet every step of it was made good, and I have often thought that it

was this that gave my brother a great advantage in the use of language; and his pronunciation was so generally correct, that in his constant intercourse with me, he rarely used his fingers, but spoke *viva voce*, and to my accustomed hearing all he said was thoroughly understood.

My father's success came to be spoken of, and an excellent Christian gentleman to whom he had the honor of being known, the late Robert Cathcart, Esq., of Drum, proposed to him to originate an institution for the deaf and dumb, but my father's modesty shrank from such a responsibility.

Mr. Cathcart, however, interested many benevolent individuals in his scheme, and it was resolved, that an academy for the deaf and dumb should be established in Edinburgh forthwith. Funds were liberally provided, and my father was requested to take charge of it, with the promise of every facility being afforded him to enable him to undertake the duty with satisfaction to himself and benefit to those who should come under his care; unfortunately he rated his capabilities too humbly and declined the offer on the ground that he was satisfied he could not properly, or with advantage to the interesting class for whom the institution was designed, accept of it. Through this diffidence the deaf and dumb lost a teacher, whose kindness would have smoothed the difficulties of their education, and whose conscientious care would have secured for them, tuition of the most solid and beneficial kind.

On his refusal, Mr. Braidwood was invited from London, and about, I think, 1810, that gentleman came to Edinburgh on his own terms; *i. e.*, he was to receive a liberal salary, and to charge for those pupils whose parents were in circumstances to pay, such price as he thought reasonable, a limited number being admitted to gratuitous instruction.

My brother was one of the first pupils enrolled, and the fee charged, was nine guineas, or \$38 a quarter; this extravagant charge was paid during three quarters, at the end of which Mr. Braidwood abruptly left Edinburgh and the institution was brought to a stand-still.

My brother was a day scholar, attending so many hours, and returning home in the afternoon; he however received

little or no instruction ; as during the time, Mr. B. employed him as a teacher under him, taking little or no interest in the business himself.

A second application was then made to my father by Mr Cathcart, but the same want of confidence in his competency again induced him to decline the situation ; and Mr. Robert Kinniburgh, who had been an unsuccessful Congregational minister at Dunkeld, but who possessed in a remarkable degree that confidence which my father wanted, was appointed ; as a matter of course, Walter's instruction was resumed at home, and for writing and arithmetic he went with me to an academy taught by a Mr. M. Davidson, where, as he sat next me I showed him the use of figures, and he became a beautiful penman, and an expert worker in the simpler rules of arithmetic.

Having acquired the fluent use of the pen, he adopted a practice which he continued through life, of writing out *in extenso*, any passage he had been reading, which interested him, more especially the Scriptures, to which he was fondly attached, and to this he added his own views or impressions on the subject. By this means he acquired a very extensive acquaintance with the word of God, which became in his maturer years, his almost restricted study. Matthew Henry's Commentary and Doddridge's Family Expositor were always beside him. His religious views were singularly evangelical, and in a great measure self-wrought out ; for, in the matter of religion alone did he ever show a disposition to independent inquiry ; when, however, he had thought out a subject for himself, he used to tell me his views, and he was then ready to attend to my opinion, and if it commended itself to his mind, he readily gave up his own.

When he was about fifteen years of age, having acquired a great readiness with his pencil, he was sent to Mr. Patrick Gibson, an artist who ranked high as a landscape painter, and under his able and affectionate care, he made rapid progress. While under Mr. G's instructions, he continued his early practice of drawing from nature, and after my school hours, I was his daily companion in little excursions to places in the vicinity of our romantic city, where, perched on the top

of a wall, rising ground or hill, he drew such a portion of the scenery before him as made what he considered a good subject.

In May, 1812, he was admitted into the Drawing Academy established by the Honorable Commissioners of the Board of Trustees for the encouragement of Scottish Manufactures, a school which has been the nursery of many of Scotland's most distinguished artists. His admission to the coveted school, was a proof of the proficiency he had obtained in drawing, for as the number of students was limited, there were always more candidates than vacancies, and each candidate had to leave *bona fide* drawings of his own, for the inspection of the Board, the best of these securing the vacancy for the artist.

In this excellent institution his education as an artist was finished, and he left it with the reputation of being one of the best draughtsmen who had ever passed through it. To this happy result, his early habit of drawing from the object mainly contributed, for as in it, the students had to draw from sculptured figures, naked or draped, and no use of copies was allowed, he had only to continue his practice, and a remarkable correct eye, with a steady hand, enabled him to transfer his studies to paper with freedom. As a proof of this correctness of eye, I may mention, that when he had occasion to reduce a subject to less dimensions than the copy set him, he used no lines to guide him as to proportional diminutions of the parts, but trusted entirely to his eye, which never failed him. I have even known him copy extended birds-eye views of estates, in which his eye alone guided him, while their correctness and beauty of execution, secured for him the favor of those for whom they were drawn.

As he advanced in life, he in a great measure restricted his attention to amassing sketches, such as odd characters,—singular figures,—cattle,—interiors of cottages, and rustics; for the accumulation of these he was ever on the alert. The weekly markets in the city, found him a regular visitant, and he never returned without several racy additions to his stock

of original drawings. Book after book was filled and shelved, and still the process went on. From these ample stores he selected such as particularly pleased him and etched them on copper, an art to which he became enthusiastically attached, and in order that his impressions might be faultless, he purchased a printing press and went through the labor of preparing his plates and putting them to press himself, destroying every impression which did not please him.

Of these etchings he published some portions,* and the success was such as to stimulate him to proceed, and he did so unremittingly till the day his last illness seized him.

As representations of Scottish character in low life, these etchings are altogether unequaled, and obtained for him the name of the Scottish Teniers.

He left upward of eleven hundred original sketches, which are now, I believe, among the rich stores of the Royal Scottish Academy, of which he had for many years been a member, and by whom they are prized as a precious contribution toward the preservation of Scottish costume and character, as they appeared in the first quarter of this century.

As a son and a brother he was affectionate and docile; with a fund of drollery and a power of mimicry, which fall to the lot of few,—our family evenings were always joyous when he was present: through the day he had generally seen some character, whom he personated, or some scene, which he acted—the ludicrousness of which, as he represented them, made our sides ache with laughter.

Over my mother, who was very delicate in health, he watched with an anxious assiduity—and though as a healthy man his step was heavy, yet when she was complaining, he glided as with muffled tread through the house; no one heard him.

Two nephews lived with him in my father's house, to whom he was strongly attached, drawing during some part of the day with one of them on his knee, and he was so employed on the last day he put pencil to paper. He had

[* A volume of etchings by Geikie has been published since his death.—EDITOR.]

long promised me a sketch of the upper portion of the High Street of Edinburgh, with such groups of figures as were usually to be seen there,—and this he determined to finish ere he should set out on an excursion to the West Highlands, which he had projected. This admirable sketch I got after his death, unfinished as he left it. His illness was short, and his usual robust health led him to conceal his actual failings until fever had so taken hold of his constitution as to defy medical skill. He was buried on the day on which he was to set off on his excursion, for which he had everything packed and ready.

But the trait in his character which was most remarkable, was his extreme solicitude for the spiritual well-being of the many deaf-mutes who passed through the institution.

With Messrs. Joseph Turner and Robert Blackwood, who felt with him on this subject, he originated a Sabbath-day meeting, and in turn with them, preached or expounded some portion of Scripture to those who attended.

Their first place of meeting was in a large room fronting the University, which was used through the week as an auction room. There, to between thirty and forty deaf-mutes, male and female, I have times without number preached, and a more attentive congregation never waited on the ministrations of any preacher.

These my brother was the great instrument in gathering together, and over them he watched with great solicitude, for not content with the Sabbath service, he habitually visited them at their own dwellings, and urged upon them the lessons they had received on the Lord's day.

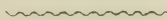
After working for years in the room mentioned, Mr. Blackwood's father, brother of the publisher of the far-famed magazine which bears his name,—in building his business premises for himself in George Street, New Town, fitted up the upper floor as a chapel for their use, and thither their meeting was removed. They were just about being organized as a church, when my brother died, so that he had not the joy vouchsafed him, of seeing this happy result of his

and his friend's labors. They are now organized, and Mr. Blackwood has been chosen their pastor.

I may add,—that previous to his being set apart over them in the Lord, they presented him with a silver salver, bearing a suitable inscription, as a sincere expression of their gratitude for his labors with and for them.

Such is a brief sketch of the life of one, dear to me in every sense,—whose genius has done much to preserve traits of national character which are fast fading away, and whose memory is cherished by the associates in affliction, for whose best interests he zealously labored.

He died 1st August, 1837, aged 41.



INCIDENTS OF AN EXHIBITION.

AT one of the exhibitions of a delegation of pupils of the New York Institution for the Deaf and Dumb, given before the Legislature of New York at Albany, last winter, some incidents occurred, which, as they were somewhat novel in their character, may not be unwelcome even to those readers of the *ANNALS*, to whom public exhibitions of the attainments of their pupils are among the necessities of their position, and, on account of the benevolent sympathy they evoke, are among the passing rewards of their labors.

The pupils, as may be expected, fully exemplified the progress made at different periods of instruction, and especially the results which the present high state of deaf-mute education has accomplished—results which even ten years since were hardly considered possible.

The eloquent responses from State officers, and members of the Legislature, to the appeals of the President and Vice-President of the Institution, and their full, generous, manly outpourings of interest in the education of those who have

so wonderfully overcome the physical barriers which nature had imposed on their intellectual advancement, were well calculated to excite to a full and ardent glow, the most sluggish heart among the thousands present, and to encourage those who had so patiently and earnestly toiled to elevate these children of misfortune.

But it was not Oratory alone, that lent her powerful aid to make the occasion one of peculiar brilliancy. The bright Muse of Poesy shed her benign, melting influence over the assembly, and hallowed, at the same time that she beautified the sacred cause.

The following poem by Alfred B. Street, Esq., the custodian of the State Library, and a gentleman who has won for himself a proud eminence among the poets of our country, had been penned under the excitement of the exhibition of the previous evening, and was read on this occasion by the Hon. J. T. Headley, whose name is so widely known in the world of letters.

STANZAS ADDRESSED TO THE DEAF-MUTES.

Sad was their lot ! not theirs the voices sounding
 Ever to us from Nature's sky and earth !
 Not theirs to hearken human speech abounding
 Where'er the varied scenes of man have birth !
 Not theirs to mingle in the interchanges
 Of thought which modulated tones impart—
 That through the tongue's expressive music ranges,
 Showing the swift emotions of the heart.

But to their aid hath hastened bright-eyed Science,
 Spangling with stars their desert sky of gloom ;
 Feeling and thought are loosened in defiance
 Of the stern laws which seemed to seal their doom—
 Look on the eye—it brightens with sensation !
 The brow, the spirit's mirror quick and clear !
 Science hath brought to them a life's salvation,
The dumb is taught to speak : the deaf is made to hear.

Among the questions proposed by different gentlemen present, was one whose object it was to ascertain the ideas of the pupils on the subject of music. While they were writing

their replies, the Honorable Senator Brooks chanced to recollect that he had a copy of some lines on the same subject, written by the writer of this sketch, shortly after she graduated from the Institution.

They are inserted here as her contribution to the *ANNALS*; as her own testimony to the benefits she has derived from the cause to which that excellent periodical is devoted.

THOUGHTS ON MUSIC.

They tell me oft of the witching song
That thrills the list'ner's heart,
And of the soft melody
Breathed forth with music's art :
They tell me too, of the joyous strain,
Which bursts with magic power,
From the heart where love and hope have laid
Their brightly woven dower.

And then they tell of the sounds which come
Afar from the sea's deep caves,
Of the voice of the wind which sighs among
Old ocean's towering waves :
And the wild deep music, which comes up
From the breakers' dashing roar,
And the storm-cloud's voice, when as in wrath
His torrents madly pour.

And they tell me, too, of the wild bird's song
Afar in the green woods dim,
And of the lark's glad trill which seems
Of praise a heart-felt hymn,
And that the feathered sprites at which
I sit and gaze each day,
Send forth to the still heavens, as well,
Their soft, melodious lay.

And then they tell of the sounds which come
From the battle field afar,
Of the thrilling peal of the "trump and drum,"
And the martial strains of war ;
Then turn from these to tell sweet tales,
Of the evening zephyr's notes,
And all the varied melody
Which round them ever floats.

Then I gaze into their face and see
 The smile no longer there,
 And they grieve that never unto me
 May float, on the stilly air,
 One sound of this glorious minstrelsy,
 One echo of this voice
 Which swells through Nature's thousand tones.
 Making all earth rejoice.

Yet deem not, since I am debarred
 From all the melodies of sound,
 Earth hath no music for my heart,
 Nor that my soul is bound
 By that dull seal which has been placed
 Upon my outer sense,
 For the music of my inward ear
 Brings joy, far more intense.

MARY TOLES PEET.

INSTITUTION FOR DEAF AND DUMB, }
 NEW YORK, 1855. }

SMALL SLATES *vs.* LARGE SLATES.

BY J. A. JACOBS.

In all the Institutions in this country except the one with which the writer is connected and that in Missouri, large slates set on frames around the school-room, are, I believe, used for the daily exercises of the pupils. Having had experience in the use of both large slates of this kind and the common small slate held in the hand, I find the latter in every respect, preferable. The form and size and position of the small slate, resembling more those of a sheet of paper, the pupils learn to write a better hand, or at least are better prepared by their daily exercises for writing on paper, and can write quite as well, with some experience, as on the slate. Their daily exercises, therefore, on the slate, contribute to their improvement on paper. It can not be so, at least to the same extent, with the larger slates, whose size and position, together with the manner of holding the hand and

crayon in writing on them, and the size of the letters, are different from paper.

There are two other objections to the large slates: the first is, they obstruct and darken the room. They occupy much of the space and prevent the free admission of light, if not of air. The second is, that they prevent the suspension of maps and pictures on the walls of the school-room. I think that I have never seen either maps or pictures in a school-room, where these large slates are used. Doubtless some rooms admit them. With the use of small slates, the walls on every side may be covered with maps and pictures to any desirable extent. For reference and illustration they are of the highest value.

There is still another disadvantage in the large slates—they permit a careless, inattentive pupil more easily to copy the sentence from his more attentive neighbors on either hand.

There is also this advantage in the hand-slate. The pupil has already written down to commit to memory, that portion of his day's lesson, which is not in print. It is either rubbed out and lost on a large slate, or if copied, perhaps done inaccurately.

I know of no good objection to the hand-slate. The pupils have indeed to bring their slates to the teachers—some confusion may be produced without proper care. This gives them through the day considerable exercise, which may be of some benefit, especially to the girls. It is at least of no disadvantage. It is less laborious to the teacher, and his back is not so often turned to portions of the class, all of whom are more under his constant observation.

PERSPICUITY, THE PRIME QUALITY OF GOOD SIGNING.

BY J. A. JACOBS.

THAT perspicuity is the first quality of good signing, will be as readily admitted, as that it is the prime quality of a good style in composition. It matters not what other properties a style of writing or of signing may have, if it is not understood, it is a bad style. To be understood by his pupils is the great object of a teacher of deaf-mutes. If he can communicate the ideas he wishes to impart, with clearness, though not with elegance, he succeeds in the main point. This was the chief excellency, as I think I have elsewhere mentioned, of Mr. Gallaudet's style of signing. It was not remarkable either for elegance or force of expression, but he never failed to make himself understood. Even I myself, from the beginning of my studies in the deaf-mute idiom, never failed to comprehend him.

What are the particular qualities and modes of using the sign-language, to secure perspicuity? As in every other art, excellence can not be secured by rules alone, yet rules, as in every other science, may assist execution in the art. The first quality tending to perspicuity is a proper degree of slowness. Avoid rapidity of signing and consequent confusion. The rapid signer is more liable to be misunderstood, and to confusion in his own ideas and in the expression of them, than the rapid speaker.

Signing, in this respect, should correspond with good speaking—it should be neither too slow nor too fast. It will contribute to perspicuity to make signs with the limbs, especially the arms, freely and fully extended. This according to my recollection, was the point of superiority in Mr. Clerc's mode of using his vernacular. In this Mr. Gallaudet, probably from physical feebleness, was deficient.

Toward perspicuity, nothing contributes so much as an exhibition to the eye, of person, place and time. If a *person* is the subject of the communication, let his name be written distinctly on the slate or black-board—if convenient, let a

sign-name be adopted for him, and a pupil designated to *personate* him. If more than one person be the subject of the communication, this latter expedient is almost essential to perspicuity in a rapid communication, or indeed to any at all. A class soon learn to understand *personations* in this way. If *place* is mentioned, let it not only be pointed out on the map, by which a large amount of geographical knowledge will be incidentally communicated, but designated on the floor by a diagram, however rough, and the name written distinctly on the slate or board. By both its name and *locality* thus designated, it may be easily, rapidly and perspicuously referred to, as often as it occurs in the narrative.

If a period of time occurs in the lesson, let a diagram be drawn, and the particular period distinctly marked and numbered, as well as the relative epochs. In no other way can deaf-mutes acquire any very distinct ideas of chronological periods.

The next important point of good signing, is force; the third, ease or elegance. These three combined constitute the perfection of signing as an art—but they do not dispense with a *science* in the instruction of deaf-mutes.

NOTICES OF INSTITUTIONS FOR THE DEAF AND DUMB IN THE UNITED STATES.

BY THE EDITOR.

WE have received, within a few months past, the Reports of the greater part of the Institutions for the Deaf and Dumb in this country, and proceed to notice all that have come to us. We have occasion for congratulation that these institutions are generally so flourishing, and enjoy so marked a degree of public favor; though not, of course, free from those temporary embarrassments which are incident to all such enterprises, and which make a demand for energetic efforts on the part of those who conduct them. They are

without exception, growing institutions; and embrace an enterprising pioneer force, which presses on quite to the verge of the wilderness. They number in all *sixteen* institutions, within the limits of the United States.

AMERICAN ASYLUM.

The Thirty-Ninth Annual Report of this Institution, just issued, is more voluminous and interesting than usual. It contains in an Appendix, the account of the Ceremonies at the completion of the Gallaudet Monument, and the notices of the late Mr. Rae, which have appeared in the preceding numbers of the *ANNALS*; and is adorned with an engraved likeness of Mr. Gallaudet, finely executed, and perfectly exact and life-like, as he appeared in his later years,—besides wood-cuts representing the monument and the group on one of the panels.

The Asylum has now been for a year and a half under the direction of Rev. Wm. W. Turner, as Principal. Mr. Ayers succeeds Mr. Rae as Teacher of the Gallaudet High Class. Rev. John R. Keep, who had acquired experience in the New York and the Ohio Institutions, has been added to the corps of Instructors. The number of pupils the past year has been 217, (males 117, females 100,) which is greater than in any year previous. “The year has, on the whole, been one of progress and prosperity.” The buildings have been extended and their appearance improved by the new wing on the eastern end, and the grounds adorned by the monument in honor of Mr. Gallaudet. The wing, which is built and finished in a superior style of workmanship, accommodates the family of the Principal, and is designed also for a juvenile department, in which the young children will be separated from the older pupils, and be under the care and instruction of females. An important improvement in the arrangements of the institution is thus to be introduced, which can hardly fail to prove of great advantage. Besides the twelve regular classes, there are also teachers of drawing and of penmanship, who give lessons every Saturday fore-

noon, and a teacher of articulation, from whom each proper subject of such instruction receives a short lesson daily.

The wing on the west of the main building will, probably, at no distant period be enlarged and altered, so as to correspond externally with the new one on the east, and give a uniform appearance to the whole.

The Asylum has during the year not only been called to lament the loss of Mr. Luzerne Rae, but also to mourn the removal by death of two honored names among its Vice-Presidents, Charles Sigourney, Esq., aged seventy-seven, and Hon. Thomas Day, aged seventy-eight years; both of them original contributors to the funds of the Asylum, and having both been engaged for thirty-four years in the direction of its affairs.

The ordinary expenses for the year have been about \$32,500.

If we find room, we shall extract on a subsequent page, some interesting particulars which are given in relation to the deaf-mutes who were gathered at the monument celebration.

NEW YORK INSTITUTION.

The Thirty-Sixth Annual Report of this Institution,—for the year 1854,—has been issued. There were 279 pupils at the end of the year,—157 males, and 122 females—divided into *fifteen* classes. Though pupils under the age of twelve years are not ordinarily admitted and are not provided for by the Legislature, yet there is a juvenile class composed of those considerably below this age. Some of the classes have been so arranged as to consist wholly of pupils of one sex. All the classes are in turn under a drawing-master, each class an hour or two a week.

A considerable space, as usual, is filled with the report on the annual examination of the classes, which occupied three days, and was made by a committee of the Trustees, assisted by other gentlemen. The performances of the High Class, under the instruction of Mr. I. L. Peet, are presented

quite at length, and received especial commendation on the part of the committee.

By an act of the preceding Legislature, the provision for the support of pupils was made unrestricted, so as to be open to all in the State who may need the aid.

The Report was made at the time of the recent financial distress, and complains of consequent embarrassment for the want of means with which to carry on the erection of the new buildings on Washington Heights, and asks from the Legislature a grant of \$50,000 for this purpose, or about one-eighth of the whole estimated cost of the buildings and grounds. An appropriation for about half of this amount has been since made by the Legislature; the property now occupied by the Institution has also been recently sold for an amount higher than the estimate put upon it; and we take pleasure in stating that the enterprise is going forward favorably, and that the buildings promise to be ready for occupancy in the course of the year.

The Board lament the death of Robert D. Weeks, Esq., for more than twenty years the Treasurer of the Institution, the duties of which office he discharged with rare efficiency and disinterestedness.

The ordinary expenses of the year were about \$52,367.

PENNSYLVANIA INSTITUTION.

We have the Report of this Institution for the year 1854, which is the thirty-fourth year of its existence. In consequence of an additional appropriation from the Legislature of \$2,000 annually, *twelve* pupils have been added "on the foundation of the State," and *eight* have also been added "on the foundation of the Institution." To accommodate this enlarged number, two wings, extending north and south from the main building, have been erected, at a cost of \$10,640, the whole affording room for about two hundred in all. There are yet, however, not at all to the honor of that old and wealthy State,—twelve applicants still waiting to be received for "want of funds."

Of the *forty-seven* pupils admitted in 1854, *thirty-two* were born deaf. The causes of deafness in the other *fifteen* cases, with the age when it took place, are specified in the report.

Mention is made in suitable terms, of the loss by death of Thomas P. Cope and William H. Dillingham, of the Board of Directors.

The Report gives a brief outline of the history of the Institution, and remarks upon the mode of instruction in the school and on preparatory teaching at home.

The annual charge for pupils is \$160. The whole amount which has been expended on buildings and grounds from the first is about \$105,000. The current expenses for 1854, were about \$22,800.

OHIO INSTITUTION.

We have the Twenty-Eighth Report (for 1854) of the Trustees and Superintendent of this Institution. The same Board of Trustees, appointed by the State, have also under their charge the Institutions for the Insane and for the Blind. The Board commend in unqualified terms the management of the Institution for the Deaf and Dumb, under the superintendence of Rev. Collins Stone, who has now filled the place nearly three years. The number of pupils was 157, a number greater than the buildings can well accommodate. Yet many applicants who ought to be received are rejected,—the State still delaying, on account of her present heavy financial burden, to provide the new buildings which are so much needed.

The Legislature has, however, passed a law admitting to the privileges of the Institution at the public charge, all deaf-mutes of suitable age whose parents reside in the State. The Institution has everything it needs but the buildings. We hope these will not be long withheld.

An affection of the eyes prevailed among the female pupils in the spring of the year, which the Physician, in his report, describes as a contagious form of ophthalmia introduced by

one of the pupils, and which was aggravated by the want of suitable lights for evening studies. Gas for light was subsequently introduced from the city pipes, and found highly satisfactory. We learn, however, from Mr. Stone, that some cases of the same disease reappeared at about the same season this year. It is also a singular fact that a similar disease has prevailed in the Institutions for the Deaf and Dumb in the two adjoining States, Indiana and Ohio, confined also in one case to the boys, and in the other, as we are informed, to the girls.

The vacancies, in the corps of Instructors occasioned by the resignation of Messrs. Jenkins, Chittenden and Townsend, have been filled by the appointment of Messrs. John M. Francis, George L. Weed, and Benj. Talbot.

The Report give statistical tables, embracing all the pupils, amounting to 581, who have been connected with that Institution,—under the heads of, causes of deafness; age at which hearing was lost; deaf and dumb relatives, &c. The History of the Institution, which appeared first in the ANNALS, is also appended to this Report. The Superintendent in his Report, gives a just and feeling tribute to the memory of the late Messrs. Weld and Rae of the American Asylum.

ILLINOIS INSTITUTION.

Fifth Biennial Report,—for the years 1853, '54. In December, 1854, there were 99 pupils, all but four residents of the State. In March, 1853, preparations were commenced for erecting a wing on the north of the main edifice. The latter was, however, found to be in so unsafe a condition of dilapidation that a portion of the funds were applied to its repair, and consequently the wing is not yet completed. It is found so difficult in that region to have work faithfully done on contract, that it was determined to employ a "superintendent of construction," under whose direction the materials should be procured and the labor employed for the Institution. The Report of this officer is indeed a curiosity, as showing,

in its description of the condition of the old building, the way in which things are sometimes done so fast at the West. But if it thus reminds us of the "tendency of emigration to barbarism," it on the other hand demonstrates, by the manner in which the new work is done, that a most decided reaction has already taken place in the other direction. The cost of the new wing when completed will be about \$30,000.

Mr. Thomas J. Caldwell has been appointed Instructor in the place of Mr. Wm. E. Ijams, resigned; and Mrs. Mary E. Totten has resumed the post of Matron.

All the pupils from Illinois are admitted free of charge. To those from other States the charge is \$100. Pupils are not admitted under the age of 10 years.

The Report gives a list of the names with the residence of all the deaf-mutes in the State, so far as they could be ascertained. The subject of the obstacles which prevent many deaf-mutes from obtaining an education, and the means by which these obstacles may be removed, is enlarged upon at some length.

INDIANA INSTITUTION.

The Eleventh Annual Report (for 1854) announces the continued and increasing prosperity of this Institution, under the direction of Mr. Thomas MacIntire. Its finances were never before in so good a condition, it being free from debt and having a surplus of funds on hand. The current expenses for the year were \$19,573.46. Number of pupils under instruction at the date of the Report, 139. Number of those who had left the Institution, since its origin, 174. Mr. P. A. Emery has resumed the situation as Monitor, which he had vacated for a time, and Mr. Samuel Dunlap, a graduate of the Ohio University, has been elected Teacher. The salary for Teachers has been fixed to commence with \$500 and increase by \$100 yearly, till the amount reaches \$1,000 per annum.

General good health had prevailed, but the small-pox found its way among the inmates last Spring, and twenty-

six cases occurred, but in consequence of timely vaccination, all in the varioloid form. Ophthalmia also appeared frequently during the year.

In the manual labor department, provision is made for employing the pupils at either farming, gardening, coopering, shoe-making, or tailoring. The cooper's shop has netted a profit of over \$100 dollars the first year.

Mr. MacIntire bestowed considerable inquiry upon the subject of the best method of warming the buildings. The result to which he came was, that "a cheap, durable and effective apparatus for warming public buildings, if it were not still a desideratum, was at least a thing not easily obtained," and that the best they could do was to repair the old hot-air furnaces.

The Report contains a History of the Institution, which was prepared originally for the ANNALS. The Appendix gives a list of all the pupils from the first,—313 in number, with statistics of the causes of deafness, and other matters of interest.

SOUTH CAROLINA INSTITUTION.

The First Report was presented to the Governor, in July, 1854. Mr. N. P. Walker, who is the Proprietor as well as Principal of the establishment, commenced his school in 1849, with a class of *four* pupils. "At first," he says, "I aspired to nothing higher in this sphere of action, than the amelioration of the intellectual condition of a few deaf-mute relatives of my wife." *Forty-two* pupils in all had been received, at the date of the Report, and *seven* had graduated. The amount paid by the State in 1853 was a little over \$150 for each of the twenty-six beneficiaries. The State appropriation for 1854 was \$5,000. The State also loaned \$3,500 in 1852, for ten years, without interest, to aid in the erection of the recitation-building. Mr. Walker expresses a willingness to have the Institution become the property of the State, if such an arrangement would place it upon a better basis for usefulness and permanency. *Three*

of the *four* assistant teachers are deaf-mutes ; as are also the masters of the cabinet-shop and shoe-shop.

Special mention is made of the valuable services of Mr. R. C. Springs as assistant teacher, who was formerly a pupil of the American Asylum. Dr. Peet's Course of Instruction is employed ; but Mr. Walker says he feels the want of a set of books adapted to the customs and familiar objects of a Southern latitude.

The location is quite retired, four miles south of the town of Spartanburg. The farm and woodland comprise about three hundred acres. We hope the State of South Carolina will so extend its bounty to this Institution, that the largest desires entertained by its founder for its future advancement and increased usefulness, may be more than realized.

LOUISIANA INSTITUTION FOR THE DEAF AND DUMB, AND THE BLIND.

We have the Third Annual Report of the Administrators of this Institution, embracing also the Report of the General Superintendent, James S. Brown, both presented in January, 1855. The number of the deaf-mute pupils was 31,—16 males and 15 females. The blind department had been but just opened. The current expenses for 1854 were \$8,751.44. The estimate for 1855, was, for the mute department, \$7,500 ; for the blind \$4,500 ; the expenses of each being less in consequence of both being opened, united as they are in one institution.

The erection of the buildings had been going on during the whole of the year, and had proceeded so far that the walls were nearly finished. The Administrators ask of the Legislature an appropriation of \$40,000, to complete the buildings, hoping by this means to have at least a portion ready for occupancy at the opening of the next session of the Institution.

The readers of the last number of the *ANNALS* will remember the Introductory Observations, delivered by Mr. Brown, on the occasion of an exhibition before the Legisla-

ture, on the 28th of February. Under date the 19th of March, Mr. Brown writes to us:—"Our application to the Legislature was successful. The support of the Institution was provided for, and \$40,000 in addition appropriated to buildings: this makes \$81,000 already given for building purposes, besides nearly \$7,000 for the purchase of nine acres of ground within the city limits for a site. The total amount of appropriations for the last three years has been \$117,925. There has surely been a noble spirit of generosity manifested on the part of our Legislature. The present prospects of the Institution are very flattering, but of course we can not know the future; probably it is well for us that it is so.

"Our Blind Department has opened, though from want of room, we are unable to receive but very few."

WISCONSIN INSTITUTE FOR THE DEAF AND DUMB.

The Third Annual Report,—for 1854,—represents this young institution, (the child of a State itself but six years old,) as coming forward vigorously, under the management of Mr. Louis H. Jenkins, as Principal, who was previously an Instructor in the Ohio Institution. It is located in the town of Delavan. The number of pupils had amounted to *thirty-one*. The completed and occupied portion of the building was designed to form ultimately the connection between the main building and one of its transverse wings. Though the Legislature had appropriated \$9,000 for the year 1854, yet there being no money in the State Treasury, the Trustees were obliged, in order to keep the school in operation, to borrow \$2,000 on their own note, at 12 per cent. interest. They commenced, however, in the course of the year, the erection of the transverse wing, which was to cost \$5,000, and was nearly completed. They ask of the State, besides \$6,000 for current expenses for the year 1855, the sum of \$1,500 to provide work-shops, and the further sum of \$10,000 yearly for three years, for the erection of the main building.

The Report of the Principal treats of several topics of

interest in relation to the Deaf and Dumb; and mentions the affecting case of the death of an interesting child, a girl thirteen or fourteen years old, by a train of rail-cars,—she having rushed upon the track to save two little sisters from danger to which she thought they were exposed. This took place in the vacation, while the child was at her own home.

MICHIGAN ASYLUM FOR THE DEAF AND DUMB AND THE BLIND.

We are happy to have to welcome two or three new-comers into the large and increasing family of Institutions for the Deaf and Dumb in the United States. The Michigan Institution was organized in January, 1854, with Mr. B. M. Fay as Principal, whose Report for the first year we have in hand, embraced in the Report of the Trustees of the Michigan Asylums, that for the Insane being included. Mr. Fay was some years since an Instructor in the New York Institution for the Deaf and Dumb, and had lately been a teacher in the Indiana Institution for the Blind. He was thus well qualified for the charge of an Asylum embracing both the blind and the deaf and dumb, as this does for the present, solely as a matter of economy. The number of pupils had amounted to nineteen deaf and dumb and four blind.

This Asylum is located in the town of Flint. A rented building has been used thus far, but a fine site has been procured, with about thirty-three and a half acres of ground. A plan for a building has been adopted, which is copied from that of the New York Institution, but on a smaller scale, large enough for from three hundred to three hundred and fifty pupils, and estimated to cost in all about one hundred thousand dollars. The rear or school wing, was commenced in June, 1854, and was designed to be completed by November of the present year, and is for the present to afford the entire accommodation for all the uses of the Institution. Estimated cost of this portion, \$18,000.

The State of Michigan, in the provision she is making for the education of her people of all classes and for the relief of the unfortunate, has pursued throughout, a most

enlightened and liberal policy, and is thus laying solid foundations for true and lasting prosperity, and gaining for herself enduring honor. The Trustees remark in the Report before us: "The State of Michigan, though a child in age, is not one in its resources. Build then Asylums for its manhood. So build them that they may be handed down to posterity, not as pauper houses, but as Hospitals and Asylums, fitted with all that experience has devised, for the care and cure of all its unfortunate children. Let a just State pride urge us to make the very best provision for our Insane and our Deaf and Dumb and Blind, that can be procured with the aid of modern science and experience." Again, "The Board recommend, in regard to all our Asylums, and the employees attached to them, the most liberal policy, as the best and the cheapest. That parsimony can not be too strongly objected to, which diminishes the pay of those to whom such important trusts are committed, to the loss of the best services, and the diminution of the influence and success of the State Institutions."

IOWA INSTITUTION FOR THE DEAF AND DUMB.

This infant institution has sprung up, as it were, while we were sleeping. The manner of its origin, and its present condition and prospects, are given us in a private letter from the Principal, Mr. Wm. E. Ijams, who had been for two years an Instructor in the Illinois Institution, when "having learned," he says, "that there was a demand for a similar institution in this State, I immediately visited its capital, Iowa City, and here found ample encouragement to undertake the opening of a private institution, having for its basis, a law enacted a few years since granting to each mute of a suitable age and capacity the sum of \$100 for the purpose of sending him abroad to school. Seeing no reason why this appropriation might not be used at home as well as abroad, I made it the basis of an institution opened in this city near the close of last November, in the hope that our legislature would make us an additional appropriation. My anticipations were more than realized,

both in reference to the number of pupils and the amount of our appropriation. Our Institution now numbers twenty pupils, with frequent applications for other admissions impossible for want of room; and our appropriation is \$5,000 per annum. Owing to the difficulty of agreeing upon a locality, no point has yet been selected for permanent buildings, and consequently no provision yet made for erecting suitable structures for our better accommodation. We are therefore obliged for the present to rent, and we congratulate ourselves upon the fact that we have secured a house that promises to be sufficient for our purpose, for at least three or four years. Of course, it is out of my power to predict where we shall finally be permanently located, as there are so many rival points, each anxious for the Institution." "Though I am but a young man, and though our Institution and State are still in their infancy, yet I feel confident that this Institution will be nobly sustained. I have no apprehensions in throwing it upon the liberality and intelligence of this growing commonwealth, so justly distinguished for enterprise and encouragement of every laudable undertaking."

MISSOURI INSTITUTION.

In the absence of more recent intelligence we insert the following notice, prepared probably a year since, by the lamented late editor of the *ANNALS*:—

A letter lately received from Mr. Kerr, Principal of the Missouri Institution for the deaf and dumb, contains the following sentence.

"We have just closed our labors for the present session. *Sixty-four* pupils have been received since October, (1853.) We have a very convenient and beautiful edifice."

Mr. Kerr was formerly an Instructor in the Kentucky Institution. The establishment over which he now presides is situated in the town of Fulton, and has been in existence only two or three years. The number of pupils is remarkably large, for so young an Institution. May its prosperity continue and increase.

OTHER INSTITUTIONS.

At the Kentucky Institution, additional buildings have been recently erected. In regard to the Tennessee Institution, we have no recent information; but have never yet mentioned, we believe, the appointment of Mr. H. S. Gillet as Principal, which took place about two years since. Mr. G. had acquired an experience of many years at the Ohio Asylum, and is no doubt abundantly qualified for the position he now occupies. We have no late intelligence from the North Carolina Institution, under Mr. Cook. The Virginia Institution we hope a goodly number of our readers will see for themselves, at the approaching Convention.

FOREIGN INSTITUTIONS.

BY THE EDITOR.

WE have received from Mr. David Buxton, the Principal of the Liverpool School for the Deaf and Dumb, the Report of that institution for the year 1854. We are also indebted to Dr. Peet, of New York, for some Liverpool and Manchester journals, received by him from Mr. Buxton, and for the Belfast News Letter, from which we glean for our readers, such matters as seem to us most important.

The Liverpool School has been established thirty years, and has received in all more than three hundred pupils. The number of pupils has increased under the able direction of Mr. Buxton, and amounted in May last, to over seventy. About half were day-scholars and half boarders. In nearly every other school in Great Britain, none but boarding-scholars are taken. Besides the pupils of the institution, "private pupils are received into Mr. Buxton's family, as Parlor Boarders." In this way he obtains compensation in part for his services to the institution, as is the custom in the British schools.

The Manchester School had eighty-five pupils in May last.

It has been for some years conducted by Mr. Andrew Patterson as Principal. "During the past year, the committee have assisted, from the funds at their disposal for this purpose, in apprenticing four of the pupils who left the school in midsummer last." They represent the reports received respecting those previously apprenticed, as highly satisfactory. They gratefully acknowledge the kindness of the Council of the School of Art, for the continued gratuitous instruction of a class of pupils from the institution, and state that Mr. Patterson having forwarded to the educational exhibition, held in London last year, some of the drawings made by some of the Deaf and Dumb pupils, they were found of such merit as to attract the attention of Sir E. Eastlake and F. S. Carey, Esq., (whose duty it was to report upon that department,) and to receive from them, as it appears, the only special notice by name made in their report of any school."

"The girl and the boy who are deaf, dumb, and also blind, appear happy, and are making some progress, which no doubt would be greater, if Mr. Patterson's attention could be afforded to them to a larger extent than it can now be."

Statistics. We find the following statements in a paper read by Mr. Buxton, before the Historic Society of Lancashire and Cheshire, April 6th, 1854.

The London Asylum, established 1792, has had 2,544 pupils.

" Birmingham School,	"	1812,	"	380	"
" Manchester	"	1823,	"	413	"
" Liverpool	"	1825,	"	310	"
" Exeter	"	1827,	"	212	"
" Lancaster	"	1829,	"	430	"
" Newcastle,	"	1839,	"	105	"
" Brighton,	"	1841,	"	119	"

Mr. Buxton finds, after deducting the amount accruing from other sources, that at least £20,000 is annually raised, in England and Wales, for the education of the Deaf and Dumb, from *private beneficence* alone.

The Adult Deaf and Dumb Society, of Manchester, held its fourth annual meeting and tea-party, in December last. The

Society have provided a place of worship for the deaf and dumb of Manchester, and established a library for their use. Mr. Stainer, "late head-assistant in the London Asylum," has been engaged, and conducts the religious services and devotes himself in other ways to the furtherance of the objects of the Society. He had but just made a beginning. Thirty-four deaf-mutes had attended the service of the previous Sunday. It was estimated that there were about two hundred adult deaf-mutes living in Manchester. It was expected that the expenses of the society would be from £120 to £130 a year.

Mr. Buxton, in his remarks at the meeting, stated that only about half of the deaf-mutes in the country, of a teachable age, were in the institutions for their education.

The Ulster Society for promoting the Education of the Deaf and Dumb and the Blind, held its annual meeting in December last, in the Music Hall at Belfast, which was crowded in every part, though the bad condition of the roads prevented the attendance of many. The Lord Bishop of Down occupied the chair.

The Report stated that there were 88 pupils attending the schools,—72 deaf and dumb, and 16 blind. It appears that the society is organized with auxiliaries to the number of 109, and that most of these have been visited during the year, by deputations composed of clergymen, with the principal and two pupils for exhibition. It is recommended that the auxiliaries be sub-divided into districts, as some of them are, for the more efficient collection of contributions.

The Report is chiefly occupied with statistical information, drawn from the reports of the census of Great Britain and Ireland, and from the Thirty-fifth New York Report. Of the 4,747 deaf-mutes in Ireland, 790 had been or were being educated. There were "581 uneducated between eight and thirteen years of age, being the period generally fixed on for admission to educational establishments."

A brief exhibition was made of the pupils, and spirited speeches were delivered, and warmly received by the audience.

A *Prize Essay* was read by Mr. Buxton, before the Historic Society of Liverpool, April 19th, 1855, "On Institutions for the Deaf and Dumb, their objects, difficulties and advantages." The prize gained by this paper was offered by the Bishop of St. David's, (Dr. Thirlwall,) for the best essay on the subject.

Catholic Schools. In the monthly publication issued at Paris, by the Abbé Daras, entitled *Le Bienfaiteur des Sourds-muets et Des Aveugles*, it is stated that the school for the Deaf and Dumb in Dublin, conducted by Roman Catholics, contains 120 pupils. The instructors were trained in France and Belgium, and follow, of course, the French method of instruction.

The same publication gives the substance of a letter from M. Lagorce, Principal of the School at Montreal, as follows. "The Canadian government has adopted the principle of the education of the deaf and dumb, and the blind, by the state; it has appropriated 20,000 louis to establish the needed institutions in Upper and Lower Canada. His Excellency, the Minister of Public Instruction has inquired of Mr. Lagorce, if the government could not obtain two competent French instructors, one of them a deaf-mute, by assuring them a yearly salary of 4,000 francs each. There are in Canada, 1,400 deaf-mutes,—850 males, and 450 females, [*sic*—and 870 blind,—493 males, and 377 females. The two nuns who spent ten months at New York, have returned to Montreal, and are quite skillful in the use of signs. They have twenty pupils who are coming on well. M. Lagorce has been obliged to train his own professors."

PROPOSED ELEMENTARY BOOK.

THE undersigned has prepared, and wishes to publish, an elementary book of Lessons for the Deaf and Dumb. It will consist of about two hundred and fifty pages, duodecimo, and be illustrated by over five hundred engravings, expressly executed for the work, and is designed to be got-

ten up in the best style. The cost per copy is yet unknown. He ventures to solicit subscriptions for copies, from the different institutions in the country, which are willing to patronize an effort to supply our schools with another elementary work. The book shall be furnished at two-thirds its cost, and the price shall not exceed one dollar per copy, and will probably fall below seventy-five cents. If the book is not liked, it need not be taken. As the expense of its publication has to be advanced by the author personally, he feels doubtful whether he will be able to sustain it—otherwise he would not resort to this method of obtaining aid. It may not be improper to add, that the work will illustrate, and is composed in accordance with the author's theories of deaf-mute instruction.

J. A. JACOBS.

DANVILLE, Ky., June 2, 1855.

THE FOURTH CONVENTION.

Dr. Peet, chairman of the General Committee, has announced by a circular, that the Fourth Convention of American Instructors and other friends of the Deaf and Dumb, will be held at Staunton, Va., on Wednesday, the 15th of August next.

Persons entitled to sit as members of the Convention, are:

1. PRESENT AND FORMER INSTRUCTORS OF THE DEAF AND DUMB.
2. TRUSTEES AND DIRECTORS OF INSTITUTIONS ESTABLISHED FOR THEIR EDUCATION.
3. PHYSICIANS AND SURGEONS HOLDING THE POST OF VISITING PRACTITIONERS OR ADVISERS OF SUCH INSTITUTIONS.
4. STATE OFFICERS AUTHORIZED BY LAW TO ISSUE CERTIFICATES OF ADMISSION AND EXERCISE SUPERVISION OVER STATE BENEFICIARIES.

The delegates from the several institutions will not forget the statistics which the circular requests them to furnish.

AMERICAN ANNALS
OF THE
DEAF AND DUMB,

EDITED BY

SAMUEL PORTER,

UNDER THE DIRECTION OF

W. W. TURNER, OF CONNECTICUT, H. P. PEET, OF NEW YORK,

J. S. BROWN, OF LOUISIANA,

EXECUTIVE COMMITTEE.

VOL. VIII.

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1856.

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AMERICAN ANNALS
OF THE
DEAF AND DUMB.

VOL. VIII., NO. I.

OCTOBER, 1855.

NOTIONS OF THE DEAF AND DUMB BEFORE INSTRUCTION, ESPECIALLY IN REGARD TO RELIGIOUS SUBJECTS.*

BY HARVEY P. PEET.

THERE are, we suppose, few reading men who have not met with that curious anecdote, transmitted to us by Herodotus,† of the plan devised by an ancient king of Egypt (Psammetichus) to ascertain what was the original language of mankind, by causing two infants to be nurtured in such strict seclusion that, no words being uttered in their hearing, they could not learn a language in the usual mode, by imitation, and, it was taken for granted, must return to the original

* This Article appeared in the *Bibliotheca Sacra* for July.

† Of this anecdote we have met several different versions. The one here followed, being apparently a literal translation of the original, the reader will find in *Blackwood's Magazine* for April, 1845, p. 474. The Article to which it forms the text, is a very curious one, on the absurd attempts of certain Dutch and Irish antiquaries to deduce the ancient universality of their respective languages from the accidental coincidence of one or two words, and forced and far-fetched analogies of others. This word *beck*, happens to signify *bread* in Dutch, and *becker*, as with us, a *baker*. From this slight foundation one Goropius, in the sixteenth century, brought out huge folios to prove that the language of Phrygia was Dutch, and hence that the latter was the primitive speech of man.

speech of man. The sagacious monarch seems to have contented himself with obtaining a single word of the primitive language. The word *bec* (or *becco*), which, after some time, the children uttered when their attendant came in (some moderns have plausibly argued that they expressed hunger by calling for their foster-mother, a she-goat, by imitating the bleating of which, a sound like *bec* may have been produced), this word *bec* being on inquiry found to be good Phrygian for *bread*, the Egyptians thenceforward, waiving their own previous claim to be the most ancient race of men, admitted the Phrygians to be the oldest of nations; and their language the primitive speech of man.

We can never read this story without believing that it was part of the royal philosopher's design to ascertain also what was the original *religion* of mankind, though, on account of the failure of any satisfactory result on that point, this part of the experiment was hushed up.

It seems to be some such feeling as that of the old Egyptian king, that children, cut off from intellectual commerce with mankind, must have an instinctive language, and innate ideas of religion, that is at the bottom of the curiosity so generally felt, and the more strongly among the most intellectual and reflecting, to know what ideas the deaf and dumb have before instruction, and in what mode they express their ideas; for in the case of each child who comes into the world without the sense of hearing, and is brought up among persons unaccustomed to communicate by gestures, the experiment of Psammetichus, as every intelligent reader will perceive, both in regard to language and religion, is tried over again. It is to be hoped the greater light we now possess will enable us to draw more careful and rational conclusions than he arrived at.

Many, perhaps most, of the popular notions respecting the intellectual and moral condition of the uneducated deaf and dumb, are as wide of the truth as would be our conjectures respecting the religion, language and institutions of the inhabitants of another planet. On the former subject, however, the erroneous notions that prevail have their founda-

tion, not in the impossibility of acquiring correct information, but in the want of observation and reflection. It is natural to suppose that men and women of our own race, brought up among us, and externally not different from ourselves, must have not merely the *elements* of thoughts, feelings, and faculties like our own, but these thoughts, feelings, and faculties *developed* in the same manner that ours are. And the imitative character of the deaf and dumb tends to confirm this impression. When we see them act precisely like those around them, it is difficult to realize that they do not act from the same motives; or that their thoughts are not of a tissue similar to our own.

For instance, there are many who, if they should be introduced to a deaf-mute said to be suddenly and recently restored to hearing, would consider it a matter of course that he should be able at once to speak, and to understand what is spoken to him. Yet a very little reflection would teach them that, as the power of speech is an acquisition of slow growth, requiring the diligent use both of the faculty of hearing and of the organs of speech for years; the child or man who, having been deaf from birth or early infancy, should have his hearing restored, would, in respect to speech, be, at best, in the condition of the infant who has not yet begun to speak; and might as reasonably be expected to understand Greek or Hebrew as his own mother's tongue. Such unreflecting people have not yet attained even the degree of intelligence that prompted the experiment of old Psammetichus, much less the sagacity with which good Duke Humphrey detected the impostor who, professing to have been born blind, and to have been, just before, miraculously restored to sight, yet named correctly colors he was supposed never to have previously seen.* To parody the duke's dictum:

Hearing restored may distinguish words; but suddenly
To understand them is impossible.

Others, moved by the destitution of the ordinary means of

* Shakspeare's King Henry VI., Part II., Act II.

religious instruction to which untaught deaf-mutes are condemned, less irrationally, but, so far as all the facts now known prove, quite as erroneously, suppose that, in the case of some of these unfortunate beings, who, from the mere faculty of imitation, attend public and private worship with apparent enjoyment and devotion, God has made a special revelation of himself which only the want of language prevented the deaf-mute from making known. Yet why should we look for special revelations to deaf-mutes, when they are withheld from so many millions of heathens?

As there are thousands of deaf-mute children yet uneducated in our own country (to say nothing of other Christian countries), besides, alas! hundreds who have been suffered to outlive the hope of education, there are doubtless thousands to whom, as parents, or relatives, or neighbors of uneducated deaf-mutes, or as pastors having such deaf-mutes in one or more families of their charge, the moral and religious state of these unfortunate beings is a subject of deep and painful interest. Neither is their mere intellectual condition without great interest to every inquirer into the structure of the human mind. The phenomena presented by the mind in such circumstances of difficulty, and in great measure of isolation from the influence of other minds, furnish an *experimentum crucis* to test the merits of any given theory on certain important points in mental and moral philosophy. Philanthropy, religion, and science are thus all interested on the subject we propose to discuss.

To begin with language; it is hardly necessary to say that the phenomena presented by the deaf from birth, or early infancy, without a recorded exception, seem at the first view fatal to the theory that there is any spoken language instinctive in man's mouth. These unfortunate children spontaneously utter rude cries indicative of their emotions; but never articulate words; or, at least, never sounds that can be recognized as belonging to any known language of men; and this not from any defect or peculiarity in their organs of speech, for, with great and long continued labor, they may be taught to articulate after a fashion; but because the

acquisition of vocal speech, easily and rapidly made in flexible childhood, through the ear, becomes very difficult when that organ ceases to guide the voice. The deaf-mute carries out the experiment of Psammetichus to a result of which the sage monarch probably never dreamed. Finding himself unable to learn the language of those around him, he sets himself to work, at first from instinct, and then from design, to make a language of his own, in his circumstances necessarily a language addressed to the eye, a language of motion and expression, that is, of gestures. This language he endeavors to teach to those around him; and greatly is the shadow resting on his earlier years lightened, if he can find companions ready in perception, gifted in mimicry, and kind in heart, who will learn his language, aid him to develop and improve it, and put it to such use as shall afford him some share of social enjoyment; implying, of course, a certain degree of moral and intellectual development.

It may not be aside from our purpose to venture a few remarks on the much vexed question of the origin of language; for there can be no religion where there is no language; and the condition of the uneducated deaf and dumb presents phenomena that may aid in elucidating the origin of the one as well as of the other.

That, as man had a beginning on the earth, so language also had a beginning, is the starting point of the inquiry. In the present stage of psychological science, we may assume as a fact proved by all experience, that there can be no considerable intellectual development without a language, whether of words or of gestures. And the converse holds equally good that there can be no language, worthy to be called such, where there is not a certain degree of intellectual development.

There are two rival hypotheses that have long exercised the dialectical skill of philosophers and theologians. The one party hold that the Creator made Adam a perfectly developed man, implying of course the possession of a language in copiousness, definiteness, expressiveness and harmony, adequate to his wants and capable of ministering to

his enjoyments. The other party hold that the first man came into the world in a state of literal *infancy*; of course without a language; and that speech, like the arts and sciences, has been gradually invented and improved from feeble, if not accidental, beginnings. Between these two extremes there are, of course, various shades of opinion, but, in our view, logical consistency requires the choice of one or the other of the two theories we have stated.

To the unreflecting, speech seems as natural to man as his erect form. The first steps of philosophical research, however, show that men do not speak instinctively, but acquire language through the ear. A child born without hearing remains dumb; and a child even, losing hearing at an early age, becomes nearly or quite dumb. Nor is this owing merely, as was once supposed, to the sympathy between the nerves of the organs of hearing and of speech,* for there have been several instances of children born with all their faculties, who, having been lost or abandoned in deserts, are afterward found to have grown up possessed, perhaps, of acute hearing, but without anything like human speech.† Add that the total diversity that not only now exists, but has existed from time immemorial, between the languages spoken by neighboring races, as the Hindûs and Chinese, is hardly explicable on the theory of a common origin of languages; and a very fair case seems made out for the hypothesis of the gradual invention of speech. The arguments on the other side rest on deeper research and nicer observation.

There are writers who, admitting that all men learned lan-

* It was a dogma of the ancient physicians, said to have come down from Galen, that the conjunction of deafness and dumbness in the same individuals, was to be accounted for by "a common organic lesion of the lingual and auditory nerves, arising as they do from a neighboring origin in the brain."—See the able Article in the *Edinburgh Review*, Vol. LXI., p. 409.

† One of these cases was that of Peter, the Wild Boy, who was found in the woods of Hanover in 1726, and taken to England, where vain attempts were made to teach him language. He lived to the age of seventy. Another remarkable case was that of a boy of twelve found in the forest of Aveyron in France, about the beginning of this century. He also was destitute of speech, and all efforts to teach him failed.

guage from their elders, meet the arguments just stated by denying that ignorant savages, as men must have been without language, could possibly invent speech. Says Rousseau: "Speech could only have been instituted by a series of conventions; but how shall these conventions be established, unless the parties are already in possession of a language through which to communicate and mutually understand each other?" The solution of the difficulty, in the view of this class of writers, is found in referring the origin of each primitive language to a direct interposition of Divine power. Adam, they hold, learned a language ready formed, as his descendants do; except that in his case, the teachers were superhuman beings. And, if any languages exist wholly and radically distinct from the first language, a similar solution can no doubt be found for the difficulty. A literal interpretation of the Mosaic narrative concerning the confusion at Babel, is one of the most obvious.

It is singular, say other writers, that these reasoners, who hold that speech must have been divinely communicated to man, because the previous possession of a language is necessary to the invention of a language, should not perceive that their argument is confuted by the very fact of their own possession of speech. Every child who learns language from his mother's lips, establishes with her the supposed series of conventions, just as much as if two children should invent a language between them. The natural language of gestures is usually brought forward to solve this difficulty, for the gestures, actions and looks of those who speak, present an obvious and important aid both to a foreigner learning our language orally, and to a child learning his mother's tongue.*

But those who make the language of gestures the principal original interpreter of speech, overlook the case of children born blind, who learn speech as readily as those who see, though their ideas of the meaning of many words must at first necessarily be less clear and definite. To this we shall again recur. We have here only to remark that the theory

* See the North American Review for April, 1834; Article on the Education of the Deaf and Dumb.

of the original Divine communication of speech is neither philosophically necessary, nor even consonant with Scripture. The Scripture narrative represents Adam as giving names to all animals, not as learning them from any teacher whatever.

Setting aside the last-named theory, we have to choose between the two first mentioned, each of which has the authority of eminent names; of men of intense reflection and laborious research. Says William von Humboldt: "Speech must be regarded as naturally inherent in man; for it is altogether inexplicable as a work of his understanding in its simple consciousness. There could be no invention of language unless its type already existed in the human understanding." So far we can readily agree with him. But when the great philosopher adds: "Man is man only by means of speech, but in order to invent speech he must be already man," he must either mean by *speech* (as we often mean by language,) any possible means of communicating ideas, by signs whether audible or visible, or he must have strangely overlooked the phenomena presented by the deaf and dumb. The latter supposition is the most probable, especially as Humboldt is a German; for the Germans are slow to admit that the language of gestures can supply, to any considerable extent, the place of speech.

And yet, to those who are conversant with the deaf and dumb, and have studied their modes of thought and expression, nothing is clearer than that the language of gestures, in the improved and expanded stage which it soon reaches wherever a number of intelligent deaf-mutes are collected together, is sufficient, not merely for the communication of all ideas whatever, that can be expressed by words; but also as an instrument of thought, and of moral and intellectual development. Man can not be man without some mode of communication with his fellows, sufficient not merely for calling, warning, entreating, threatening, for which the instinctive cries of many species of animals suffice, but also for narrating, describing, questioning, answering, comparing, reasoning. But there are multitudes of deaf-mutes, capable of all this, and well developed mentally and morally, who

yet never heard and never uttered a word; and whose knowledge of the conventional signs for words, furnished by alphabetic language, was not a means of mental development, but an accomplishment, necessary to intercourse with those who hear and speak, which had to be slowly and laboriously acquired by explanation and translation in their own language of gestures. Some cases we know in which the mental and moral development has reached a point decidedly beyond the average of unlettered speaking men, where yet there is either a very slight knowledge of words, or even none at all.

While, then, we are ready to admit that speech is "the spontaneous result of man's organization, just as reason is,"* we must add that the language of gestures is also a "spontaneous result of man's organization." A language of articulation and intonation wakes sympathetic chords in the ear and brain; a language of gesture and expression equally speaks to the sympathies and *synideas* (if we may be allowed to make a word.) Widely different as are the two languages in material, in structure, in the sense which they address, and in the mode of internal consciousness by which their signs are received, and by which they are used as the machinery of thought and reasoning; still, either alone, once well developed, is sufficient for all the wants of the human intellect. If speech is better adapted to generalization and abstraction, and hence to reasoning; pantomime is superior in graphic power, and sway over the passions. The man whose language is a language of gestures, because by the want of hearing he has been cut off from speech, is still, not less than his brother who possesses speech, undeniably a man.

This assertion may surprise those who recall the fearful state of ignorance and degradation of which so many deaf-mutes are painful examples. But the cause of this ignorance and degradation is not only the want of speech, but the want also of an improved and developed language of gestures.

* W. C. Fowler's English Grammar, etc., p. 18.

They were ignorant because those around them, either through dullness, stiffness, or indolence, were disqualified to aid them in developing their instinctive language of gestures to the degree necessary to enable them to profit by the experience of others, and to share in social communion. They were thus left without due exercise of the faculties in those years when that exercise is most important; and, above all, were cut off from all that mass of traditional knowledge of which language is the great store-house.

The language of gestures is, indeed, obviously less convenient than speech in many circumstances; as, for instance, in darkness, or with any other obstacle to vision; or, which is yet more important, in case of intent occupation of the eye and hand, with work in hand, or game, or enemies in front. Still, when we recollect that it is far more self-explanatory than speech, as is proved by the fact that every wanderer, cast among people of an unknown tongue, has instinctive recourse to such skill in pantomime as he can command, we are tempted to believe that the language of gestures, mixed, of course, with instinctive cries, was the language of the first men; and that the instinctive cries, from being merely auxiliary, became the nucleus from which spoken languages were slowly developed.

But, though the *elements* of the language of gestures, by being far less variable, and by admitting of much more obvious analogies with the visible forms and actions of objects, are far more generally intelligible among men of diverse speech, and hence seem more *natural* than the elements of any known, or even conceivable language of words; yet, on closer research, we shall find that speech is the more natural and instinctive, as well as the more convenient of two rival channels of thought and feeling. Children readily and spontaneously learn speech, because spoken words cling with a natural cohesion to the memory; because they are prompted by a natural instinct to utter sounds; in short, because the acquisition of speech is a natural exercise of organs and faculties given them to that end. The case of blind children shows that gestures, however useful, are

not *necessary* as interpreters of speech. And we have no evidence that there ever existed any community of men, not deprived of hearing, with whom speech was not in use at least as early as gesticulation.

Even deaf children, not less than children who hear, give natural and unconscious expression to their first feelings by utterances. In them, as well as in others, the cry of pain or of hunger precedes by months the gesture of anger or of supplication. Their inability to hear the speech of others is not the only cause of their becoming or remaining dumb. Their inability to hear *themselves*—leaving them unconscious of the sounds they utter—checks the natural overflow of thought and feeling by the muscles of the larynx, and turns it, except in moments of strong emotion, exclusively to the other natural channel, that of gestures and expressions of the eye and features.

The most remarkable instance on record of the instinctive expression of *ideas* (not *emotions*) by utterances, is found in the history of the blind deaf-mute, Laura Bridgman. She has been observed to utter a distinct sound; in some cases approaching a monosyllabic word, in others a clucking or other inarticulate noise, for each of her acquaintances, and even to change this uttered name (of which she can be conscious only by the muscular effort of producing it), when she becomes aware of any considerable change in the individual to whom it is applied.*

We are not aware that such a fact is recorded of any deaf-mute who can see, and hence it is, as we have before remarked, that the phenomena observed in *their* case *seem* to demolish the theory that any language of utterances, beyond mere emotional cries, is instinctive in man's mouth. But where deaf children are not objects of attention, these sounds will not be remarked, and, where they are objects of attention, the development of the visible language of gestures, as we have already observed, cuts off the other natural channel for the overflow of thought.

* See Dr. Lieber's paper, On the Vocal Sounds of Laura Bridgman, published in the Smithsonian Contributions to Knowledge.

Here we have doubtless the germ of that faculty by which, fully developed in the first man, he became possessed of spontaneous speech. In his infant descendants it is not developed, because there is no room for its development. Children who can not hear, are not conscious of its existence; and children who hear, have enough to do in learning words by imitation. The wild men who have been found in forests, where they had grown up with no more language than the wild beasts with whom they lived, and by some of whom they were probably at first nursed, may seem at first view an exception; but these, so far as we recollect, were all solitary; and it is unnecessary to remind the reader that a solitary child or man, having no use for language, far from being likely to form one, is apt to lose one already possessed.*

There are writers who attempt to describe the gradual formation of a language, beginning with mere instinctive cries of emotion, thence passing to single words or names, which, by the aid of the verb, are finally strung together in sentences, and made more definite by terminations or by particles. All this is ingenious; but wholly unsupported by any pertinent historical evidence. These writers affect to find "vestiges" of the successive stages of development through which they assume languages to have passed, in the different structures of the language spoken by different races of men.† But neither now, nor at any past time of which we have any authentic record, do we find a nation or tribe whose language has not passed through all the earlier and more difficult processes of its supposed formation. Tribes are yet found that, in respect to all other arts, and to all knowledge, are in as primitive a state as any progressive

* "Sir Kenelm Digby, in his *Treatise of Bodies*, mentions a remarkable instance of one John of Liege, who, from the apprehensions of danger from an approaching enemy, took refuge in a forest and was lost, where he remained so long that he lost the use of speech, and had to learn it again."—*Vox Oculis Subjecta*, p. 50.

† As a specimen of this sort of philosophizing, see a recent flippant and pretentious work, entitled "*Vestiges of Civilization*."

theorist can well dream of; but none whose language has not already, and, so far as we have any means of judging, ages since, passed far beyond the stage when all words were names, and the connection supplied by gestures.

We do not deny the possibility that men may thus form a language. On the contrary, we are inclined to believe that, if the subjects of the old Egyptian king's experiment had been kept in seclusion a few years longer, provided by being left together, they could have a taste of the pleasures and convenience of having a mode of communication, and could mutually aid and encourage each other in the formation of language; they would have added other sounds, more or less articulate, to the word *bec*; and thus would have gradually developed a dialect, imperfect no doubt, and requiring the aid of natural gestures, but yet with a considerable number of sounds resembling words. It is not improbable, as we may presently have occasion to show, that there may be savage tribes whose languages were thus formed. But if there be any languages thus formed, they must have been rapidly and spontaneously developed *pari passu* with the development of ideas in the first generation; for as the first ancestors of the tribe grew into rigid maturity of age, their modes of thought and forms of language would both crystallize into a determinate form, which, in accordance to a universal law of nature, would be impressed on the yet plastic minds of their children. The forms of the language being thus determined by some idiosyncrasy of the first progenitors, would henceforward remain nearly stationary for ages. Particular words change, assume new meanings, or are forgotten; but the grammatical forms of a language, unless broken by a mixture of races, and fused again into a new dialect, either remain substantially the same for ages, or, when they change, it is in a reverse manner to that which is implied by the theory of the slow formation of language during many generations. The changes of grammatical structure that history discloses are all changes from a more complex to a more simple structure. Some of the most ancient languages known possessed numerous inflec-

tions both of nouns and verbs. The modern languages derived from them have lost many of these inflections. Other ancient languages, as the Chinese, possessed no such inflections, and so have remained during thousands of years. Facts like these indicate that the first language was an inflected one, not a mere jargon of names without inflections or syntax.*

This monosyllabic and non-inflected structure of the Chinese language tempts us to conjecture, that this singular nation and singular language may have had their origin from a pair or more of children providentially cast out from human society while they possessed as yet, if any speech, but such a broken speech as is heard in the first efforts of children. This may, indeed, seem a more probable conjecture for the origin of a tribe of ignorant savages, than of a people so renowned for early civilization. There is, however, another mode in which a new tribe or even nation, might take its origin; a mode in which, while totally cut off from all tradition either of the language or the historical lore of the race whence it sprang, it might still preserve a certain civilization and skill in the arts necessary to subsistence or comfort.

In all ages of the world there have probably been deaf-mutes, for the words expressing this calamity are found in the most ancient languages known. Sometimes too, as we know, several deaf-mutes are found in the same family or neighborhood. They are generally quick in learning all the arts that depend on the eye and hand; hunting, fishing, agriculture, and the mechanic arts. Their sexual instincts are often strong, and their passions violent. May we not suppose that, in some very remote period, while the greater part of the earth was yet an unpeopled waste, a pair of deaf-

* The English has fewer inflections than the Anglo-Saxon; the Italian, French, and other languages of Southern Europe, than the Latin; the present dialects of India, than the Sanskrit. We are aware of no case in which a modern language has more varied inflections than the ancient language or languages from which it is derived. The Sanskrit, one of the most ancient languages preserved by writing, abounds in inflections beyond all others.

mutes, rebelling against the restraint of some patriarchal family dwelling on the very verge of human habitation, and feeling their own ability to provide for themselves, may have wandered off into the boundless uninhabited wilds before them, there to found a new race? A race so founded would doubtless present many remarkable peculiarities. While it might well possess a certain traditional skill in the arts necessary to its mode of life, perhaps far beyond the range of its inventive faculties; it would have lost all tradition of the true origin and early history of mankind; and would possess a language resembling no other language of men; a language, most probably, of few elements, and without inflections, for the idioms of the dialect of gestures used by the first pair would be apt to give such a character to it in its first stage of formation. And, we may add, in anticipation of that part of our subject, that a people of such an origin might very probably retain some rites of the external worship of the race from which they sprang, while utterly ignorant of its meaning and spirit.

We have presented these two hypotheses (of which we suppose the latter to be quite new,) to show that it is quite unnecessary to resort either to the older theory of the existence of the human race during generations in a savage or rather pre-savage state, with only the faint rudiments of speech, which developed differently in different tribes; or to the newer and more attractive, but equally unscriptural theory of a plurality of Adams and Eves placed in different regions; in order to account for the widest diversities of language (even if we suppose the confusion at Babel to have only produced differences of dialect,) or, if any weight be due to tradition on such a point, for the most contradictory traditions, as to the origin of mankind.

From the theory which we have advanced, it will naturally result that the language spoken by the first man, and inherited by his immediate descendants, having its origin in a fuller development of faculties, joined to more perfect flexibility of the organs of speech, was probably a more perfect and harmonious language than any that may since, by such

accidents as we have supposed, have had an entirely independent origin. And this primitive language we may easily suppose the stem from which all the languages of the Caucasian race have branched ; thus accounting for the numerous points of resemblance among the languages of that race.

For we find in our philosophy no reason to reject the Scriptural doctrine, that the first man was the type of the highest perfection, mental and physical, of his descendants. Races of men sometimes improve, but, in other circumstances, they as notoriously degenerate. It is at least full as philosophical to suppose the inferior races of men to have been degenerate descendants from the superior races, as to suppose the converse. And those who hold that the Hottentot has gradually improved by migration to more favorable climates, till, passing through the intermediate grades, his remote descendants came upon the stage of life as a tribe of Caucasians, to be consistent, ought also to hold that the Hottentot himself was an improved offshoot from the Chimpanzee, and the latter from some remarkable baboon or monkey.

And such, as every reader will recollect, is the precise ground taken by that school of philosophers, represented by Lord Monboddo in the last century, and by the author of the noted work "*Vestiges of the Natural History of Creation*" in this, who seem possessed with a monomania of accounting for all phenomena without reference to a First Cause, wherever, by any effort of speculative ingenuity, the necessity for such a reference may seem to be removed a step further back. *Their* theory of the origin of man and of language, however insufficient it may be, has at least the merit of consistency. They do not suppose the first man to have been created and left by his Creator in a state of bodily maturity and intellectual infancy, or rather imbecility. According to their views the first man, the last of a long series of successive developments from the first germ of life (which itself, in the view of some, was merely a product of a new chemical combination,) this first man, the lineal descendant of the *infusoria*, through the fishes, the frogs, and the monkeys, had

of course an infancy, as the orang-outang or chimpanzee, from whom he was born, had before him. An infant with orang-outang parents can not well be supposed to have any other language than the howling, chattering and mowing of his own father and mother; and marvellous as is the formation, in whatever number of generations, of a human language from such an origin, it is no greater marvel than the birth of a rational man from an irrational ape. The difficulty with this theory is, that in seeking to escape the necessity of admitting a direct interposition of Divine power, it supposes a series of metamorphoses, each a greater miracle, as measured by human experience since the record of history began, than is implied in the most literal interpretation of the Mosaic account of the creation.

According to all human experience, every oak sprung from an acorn; nor has an acorn been ever known to produce a tree of a different species from its parent oak. But geology teaches that there was a time when the earth was unfit for the growth of oaks. There must have been a first oak. Is it easier to conceive this first oak, in direct contradiction to all experience, to have sprung from the seed of some less perfect plant, than to conceive it, not in contradiction to, but simply in addition to, because beyond the reach of experience, as springing from the ground at the will of the Creator?

If it be granted that the first pair were created with *adult bodies*; possessed at once of that stature, muscular development, and power over their motions, which, in the case of each of their descendants, are only acquired by the slow growth and slowly treasured experience of long years of infancy and childhood; it can hardly be denied to be equally probable that they were created also with *adult minds*, that is, mental faculties, not, as in the case of infants, merely in the germ, but well developed, and possessed of an instinctive power of speech, which, in fact, is hardly a greater marvel than an instinctive power of walking to the nearest tree, and plucking fruit to satisfy the first call of hunger. Milton

makes Adam say, describing his first awakening into conscious life :

“ Straight towards Heaven my wondering eyes I turned,
And gazed awhile the ample sky, till raised
By quick *instinctive motion up I sprung,*
As thitherward endeavoring, and *upright*
Stood on my feet ; about me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murmuring streams ; by these,
Creatures that lived, and moved, and walked, or flew ;
Birds on the branches warbling ; all things smiled ;
With fragrance and with joy my heart o’erflowed.
Myself I then perused, and limb by limb
Surveyed, and *sometimes went, and sometimes ran*
With supple joints, as lively vigor led ;
But who I was, or where, or from what cause,
Knew not ; *to speak I tried, and forthwith spake* ;
My tongue obeyed, and readily could name
Whate’er I saw.”

And this fine description contains philosophy as well as poetry. The Creator can dispense, if it so please him, with the long infancy of the mind, as well as with that of the body. There is nothing in itself more incredible in the representation of the first man, as instinctively naming whatever he saw, than in his instinctively standing upright, and moving over the earth at will. None of his descendants, for long months after birth, can do either the first or the last. If a human being should be nurtured from infancy up to adult age without ever having been suffered to use his limbs, he would be as utterly unable to stand and walk, as he would be unable to speak, if from the loss of hearing or other cause, he should grow up without having ever exercised his organs of speech. And equally unable would he be to remember, think, and reason, if he had been always deprived of all opportunity of development and exercise of his intellectual faculties.

It is no serious objection to this view of the case that the possession of a language implies the possession of a considerable store of ideas, which can only be acquired by the use

of the external senses. The Scriptures inform us that Adam named "every beast of the field, and every fowl of the air," when brought to him. Evidently the names came spontaneously to his tongue, as a natural result of the perfect organization and overflowing energy of his organs of speech. We do not suppose that he ever used, or was conscious of possessing, a word for *elephant*, or *lion*, or *tree*, or *bird*, before he saw, and seeing tried to name those objects; or that he would have a word to express *love*, for instance, before he had experienced that feeling, which, of course, implies the perception of a beloved object.

The formation of a language of gestures by a deaf-mute child presents phenomena which may serve to illustrate the plastic power of a language in its vigorous and flexible youth. A sprightly deaf-mute child, once accustomed to have his pantomimic efforts received with kind interest, at the first sight of an elephant or a lion, will give this new animal a fitting sign-name; and, at the first perception of some new feeling, or mental relation, will devise some suitable mode of expressing it in pantomime. And his signs will be intelligible to his companions, if of quick perceptions, and accustomed to his mode of communication, provided they have seen the same objects, and experienced the same feelings, though the particular combination of signs made use of in the new case should be quite new to them. Can not we imagine that the Creator should endow the first pair with a power of speech as spontaneous, and to each other as self-interpreting, as the pantomime of the deaf and dumb still is? Is there any improbability in supposing that they were gifted with, as they needed greater propensity to, and facility in speech than is possessed by any of their descendants?

Whatever differences of opinion may obtain on the origin of language, there can be none that the possession or the capacity of acquiring a language is one of the surest tests of humanity. The want of a language in any adult being of admitted human origin, where the senses concerned in the use of language are not deficient, at once marks a low grade of idiocy. Language furnishes the machinery of the

intellect; it is the multiplier of mental power, the treasury of the accumulating experience and reflections of the whole race, and hence is the great means of intellectual progress for the human race, as well as for each individual man. Another prerogative that distinguishes man from the most sagacious of the mere animal creation, a prerogative yet higher than language, and hardly less universal, is religion. As there is no known tribe of men without an articulate language, so there is hardly one without a religion, that is, without traditions more or less distinct, and having more or less sway through the conscience, on opinion and conduct; of a God and of a life beyond the grave.

This general consent of mankind on certain fundamental points of religious belief, is accounted for, as we have seen is the case with the general prevalence of articulate speech, in two different ways. One class of philosophers and theologians hold, that whatever knowledge on such points is possessed by nations on whom the light of revelation has not dawned, is derived through dim traditions, transmitted from the remote patriarchal times. Another class regard the crude notions of the heathen on religious subjects as the spontaneous development of man's religious nature; which they hold, leads every man, or at least every community, at a certain stage of mental and moral development, to recognize a God in His works, and infer the soul's immortality from the instinctive horror with which we recoil from the idea of entire extinction of being.

The two theories have this in common, that they take for granted that certain elements of religious belief are natural to the human mind. If man were not so constituted that a belief in a God and in a future life is accepted and clung to, as consonant with his nature, religious traditions could never keep such firm hold of the popular belief through countless generations. But when we say that the vine reaches to and twines round the stake, when presented to it, we do not mean that the vine can make its own support, or without painful and random trailings along the ground, reach a distant support; it but accepts the nearest support offered to it.

The human mind (with rare exceptions) instinctively accepts and clings to the great truths embodied in the words, God and Immortality: does it follow that these truths are so near and open to human apprehension that the mind, in its vague and unaided reachings forth, can discover and grasp them?

It is in this point of view that the inquiries into the notions of the uninstructed deaf and dumb possess the greatest interest. The results of these inquiries we now proceed to give.

A series of questions as to their ideas before instruction on religious and other analogous subjects, was recently proposed to the members of the three most advanced classes in the New York Institution for the Deaf and Dumb. The answers obtained were entirely their own, both in thoughts and in language. We here present a sufficient number to give a just idea of the whole.

Question 1. "Had you, before instruction, any idea of a God, or of any being in the sky, more wise and powerful than man? Did you consider this being as benevolent and just, or as powerful, cruel and awful?"

Answer. "Before instruction I had no conceptions with reference to the character of God; my grandmother and her daughter endeavored to instruct me, and make me understand that God was good and powerful, but I did not obtain any clear idea. They taught me in signs that the eye of God was so great that he could perceive with ease and quickness. When I learned the letters of the alphabet with one hand, a good lady pointed to some letters in a thin pamphlet, saying 'God is good,' but I did not clearly understand what this meant until the dawn of education beamed upon me."

"No, Sir, I had no idea of God."

"I thought that some one was in the sky. I feared that he was powerful and wise, because he turned a grindstone, and made it thunder and lighten."*

* This idea, though less poetical, is not more unphilosophical than the Homeric notion of thunderbolts forged on Vulcan's anvil.

"Before I was instructed I had no idea of God, but I thought that some one caused thunder and lightning over the earth, which quaked."

"I had no idea of any being more wise and powerful than man."

"I knew nothing of God. I had no idea of considering his character."

"Yes, Sir, I had an idea of God before I came to school. During my stay at home, my mother often told me that God was good, but I had not much knowledge about him."

"Nothing of a being in the sky more powerful than man, was known to me till my brother told me through gestures that he was of greater strength and height than we, and put the corpse of a wicked man to the bottom of a hollow place and then burnt it; and would take a dead person possessing goodness into the sky. My feelings were divided between fear of the being and determination to be good, so that I might be taken by him to his abode in the sky. On my mother's return home from a visit, she, being informed by him that he had taught me of the being, confirmed the statement."

"I had but a very imperfect idea of God originally imprinted on my mind by my mother, who gave me, through signs, the impression that he was entirely made of iron, by pointing to the stove round which we were sitting one Sabbath morning in winter; and that he was enthroned on high, by placing herself in an arm-chair and touching it and pointing upward, as if something resembling it were elevated above the blue azure vault. As far as I can remember, I thought that he was more powerful than man, and that he would be highly offended and extremely angry should I ever do anything disagreeable or offensive. After the most intense reflection, I can hardly say whether I ever thought he was benevolent and just or not."

"Before instruction, I never had any conception of God, or of any being in the sky more wise and powerful than man."

"I had, before being instructed, no idea of God, nor of

any being more wise and powerful in the sky than a man in the world, but I was taught in French by my nurse in Paris that there was such a being called 'Dieu.' I considered the being very cruel. While I was on the wharf at Beaufort with my father, when quite a boy, we were waiting for the coming of a steam-boat. It was an exceedingly hot day and we were out of patience. I told him that 'Dieu' was very cruel."

"I have no recollection of having formed any idea that there was a God, or any other being superior to man."

Extracts like the foregoing might be multiplied indefinitely. Thousands of deaf-mutes in Europe and America, after becoming able to give an account of their early thoughts, have been questioned as to their ideas of God; and their answers have been perfectly uniform in the point that no one of them ever originated the idea of a Creator and Governor of the world from his own unaided reflections. What ideas some of them had attached to the word God, pointed out to them in books, were derived from the imperfectly understood signs of their anxious friends, or from pictures. In this way, many of the deaf and dumb acquired the notion that there was a great and strong man in the sky, a being to be feared rather than loved. Others received from pictures the notion that the being, so often pointed to in the sky, was a venerable old man, with a long beard and flowing robes. For instance, Massieu, the celebrated pupil of Sicard, gave the following account of the impressions he received from the attempts of his parents to make known to him the existence and the duty of worshipping God: *

"My father made me make prayers by signs, morning and evening. I put myself on my knees; I joined my hands and moved my lips, in imitation of those who speak when they pray to God."

"In my infancy I adored the heavens and not God; I did

* Those who may wish to read in full this interesting account of his own infancy by Massieu, may refer to Sicard's "*Théorie des Signes*," to Bébien's "*Journal des Sourds-Muets et des Aveugles*," (I. 333), or to the Appendix to Akerly's "*Elementary Exercises for the Deaf and Dumb*," [New York, 1826].

not see God, I saw the heaven (the sky). When I prayed on my knees I thought of the heaven. I prayed in order to make it descend by night upon the earth, to the end that the vegetables which I had planted should grow, and that the sick should be restored to health."

When asked if he gave a figure or form to this *heaven*, Massieu replied: "My father had shown me a large statue in a church in my country; it represented an old man with a long beard; he held a globe in his hand; I believed that he dwelt beyond the sun." Massieu further relates that he felt joy when his prayers were answered to his wishes; and, on the contrary, was accustomed to threaten heaven with angry gestures when he saw that hail destroyed the crops, or his parents continued sick.

It should be understood that the failure of so many anxious parents and relatives of uneducated mutes to impart to these unfortunates any correct or consoling ideas on religious subjects, is owing, not to any want of adaptation in the language of gestures for the communication of such ideas, but to their own want of skill in its use. As it exists in our institutions, this language is fully adequate to the clear and vivid expression of religious truths.*

Questions, 2. "Had you any idea that the world was created; that some wise and powerful being made plants, animals, men, and all things?"

"Did you every try to reflect about the origin of the world and its inhabitants?"

Answers. "I had no idea that it was created by the word of God, and never thought of the origin of the world."

"No, I had no idea about it. I did not think of the first inhabitants of the world."

"I had no idea of the creation of the world, and that plants, animals, and all things, and men were made—No, Sir."

* The rude and uncultivated dialects of gestures generally serve only to recall ideas with which both parties are already familiar. It requires an improved dialect, and a master in its uses, to impart new ideas, especially if elevated and intricate.

"I did not know that it was created, but I felt as if it existed. I thought that plants, animals, men, and all things made themselves. No, I never endeavored to reflect about the origin of the world and its inhabitants."

"It was my opinion that the sun created the world, and all things, and animals, and the farmers caused the plants and vegetables to grow up. I never tried to reflect about the origin of the inhabitants."

"I can not recollect anything of what I thought with regard to the manner in which the world, and plants, animals, men, and all things were made. To the best of my recollection, I never tried to reflect about the origin of the world and its inhabitants."

"My ideas of the creation of the world, plants and other things were enveloped in the darkness of ignorance, till my dormant faculties were enlightened by the dawn of education when I came into the New York Institution for the Deaf and Dumb."

"I had no idea at all that the world was created, or that some wise and powerful being made plants, animals, men, and all things, as I thought they had ever been and would ever be in existence, and that the world was an endless level plain. It is impossible for me to assert whether I had ever tried to reflect about the origin of the world and its inhabitants."

"No, Sir; I thought that some animals came from the south to this country, where they staid till the winter, when they flew away to the south, but some animals were born here. I believed that some great things raised themselves. I did not know that God made plants, but persons gathered some in the fall and kept them till spring, when they planted seeds in the earth. The seeds grew up by the influence of the water which some women poured upon them. I tried to think (about the origin of the world and its inhabitants) but could not do it. I thought that the inhabitants came from the south."

The writer of the last cited answer, it will be seen, was the only one that "tried to think" about the origin of the

world and its inhabitants. It is worthy of remark that her education did not begin till she had attained the age of fifteen, and she had thus more time before instruction to "try to think," or to attempt to make original theories, than most of the others whose answers are given above, who generally came to school at eleven or twelve, or even earlier. With deaf-mute children, unless their friends are skilled in the language of signs, the reflective powers usually develop much more slowly than with children who hear; because the possession of signs for those ideas that are beyond the sphere of direct intuition, and the exercise of the faculties by intercourse with other minds, are necessary to any considerable development of those powers. The dialect which a deaf-mute, with the assistance of his relations and playmates, invents to serve for necessary and simple communications, is usually too meagre, imperfect, and often ambiguous, to favor the development of the higher intellectual faculties. And if these faculties are slowly and imperfectly developed, we should rationally expect, what appears to be the fact, that few, if any, of these unfortunate children seem ever to have reflected on the origin of the universe, or on the necessity of a First Cause for the phenomena of nature. As one of them expresses it, they "thought it was natural" that the world should be as it is. Some even fancied that those whom they saw to be old, had ever been so, and that they themselves would ever remain children. Those who had learned, by observation and testimony, the general law of progress from infancy to old age, supposed, if they attempted to think on the subject at all, that there had been an endless series of generations. But probably there are very few uninstructed deaf-mute children of ten or twelve who have reached such a point of intellectual development as even this idea implies. At least, we do not recall more than one case in which a deaf-mute has professed to have had such an idea, and his recollections did not seem to be clear.* It is much easier to

* "*I believe I used to think that this world stood itself always, and that the people, too, were descended from generation to generation without origin.*"—Twenty-second Report, American Asylum (1838,) p. 17.

give to a deaf-mute, by means of rude and imperfect signs, the idea that there is some powerful being in the sky, than to explain or even hint that this being made the world.* Hence it is that very few deaf-mutes have ever acquired, either from their own reflections or from the imperfect signs of their friends, any idea of the creation of the world, or even of the plants and animals on its surface. Nor need this surprise us when we reflect that the most enlightened nations of antiquity had not mastered this great idea. Ovid, writing in the learned and polished time of Augustus, expressed the popular belief of his time in the theory, that all things were produced by the due union of heat and moisture.†

Many deaf-mutes, however, whether from their own meditations or from misunderstanding the signs of their friends, have acquired child-like ideas respecting the causes of certain natural phenomena; such as rain, thunder, and the motions of the heavenly bodies. Quite a number supposed that there were men in the sky, who, at certain times, made themselves busy in pouring down water and firing guns. The notions of deaf-mutes on such matters are often amusing enough, but when not derived from a misconception of the signs of their friends,‡ are evidently formed in a spirit of analogy, which, indeed, has a great effect on the formation of their language of gestures. Where there is a resemblance in effects, they naturally suppose a resemblance in causes. An English deaf-mute boy,§ observing that he could raise quite a strong wind with his mother's bellows, naturally concluded that the wind that sometimes blew off his cap in the street came from the mouth of a gigantic bellows. Neither does it

* "When I saw a large stone, I asked a friend of mine how it came. She pointed to heaven, but I did not know what it meant."—*Ib.* p. 14.

† *Quippe ubi temperiem sumsére humorque calorque
Concipiunt; et ab his oriuntur cuncta duobus.*

Metamorphoses, 1. 8.

‡ One girl, probably from misunderstanding the signs of her friends, had imbibed the idea that the priest made rain.

§ "A Voice from the Dumb," by W. Sleight of Brighton. Other deaf-mutes say they fancied the wind was blown from the mouth of some unseen being. This notion may have been derived from pictures.

seem that this belief was troubled by his inability to find the operator or the location of this bellows, for to one whose sphere of observation was so limited, and who could learn so little of the world beyond it from the testimony of others, the region beyond a circle of a few miles, was as wholly unknown, and as open to the occupancy of imaginary giants and engines, and other figments of the imagination, as was ever the land of the Cimmerians to the Greeks, or the Fairy Land to the popular belief of the Middle Ages. Similar to this was the notion already given, of a girl who seems to have imagined that the plants which spring up annually in the fields and woods were, like those in her mother's garden, planted and watered by "some women;" an infantile conception in which, however, may be traced the first germ of the old Greek notions respecting nymphs and dryads.

A few more of these infantile attempts to account for the phenomena of nature, may be acceptable to the reader. One lad, struck with the similarity between flour falling in a mill, and snow falling from the clouds, concluded that snow was ground out of a mill in the sky. Others supposed that the men with whom their imaginations, or their misconceptions of the signs of their friends, had peopled the sky, brought up water from the rivers, or from some large neighboring sound or lake, and dashed it about from pails or tubs, through holes in the heavenly vault. The more general belief, however, seems to have been, that there was a great store of rain and snow in the sky, a matter no more to be wondered at than the abundance of earth and water below. Some supposed thunder and lightning to be the discharges of guns or cannon in the sky; a notion the converse of that well-known one of the savages who, when they first met in battle a European armed with a musket, believed they had encountered a God, armed with thunder and lightning. Others say that they believed lightning to be struck from the sky with iron bars, a fancy rather more difficult to account for than the other, though they had doubtless remarked the sparks struck by iron from stone.

In answer to the question whether they had any idea how

the sun, moon, and stars were upheld in the sky, the uniform reply was that they had never thought about it. It seems as natural to children that these bodies should keep their places above us, as that the clouds or the sky itself should. One lad had imagined a hole through the earth by which the sun could find a passage back to the east. Others supposed that after setting, he continued his journey round under the northern horizon to the east again. There were even some who supposed that a new sun rose every morning, and was extinguished at night!

They all believed, of course, that the earth was flat. No one will wonder at this, for there are still many people, possessed of the advantages of speech and hearing, who on this point have not yielded the testimony of their eyes to the demonstrations of science.

The stars, in the view of many, were candles or lamps, lighted every evening for their own convenience by the inhabitants of the sky; a notion very natural to those who had had opportunities of watching the regular lighting, at night, of the street-lamps of a city. The moon was, to most of those whose answers are before us, an object of greater interest than any others of the heavenly bodies. One imaginative girl fancied that she recognized in the moon the pale but kind face of a deceased friend. Others thought that she continually followed them and watched their actions, moving some to "make saucy faces at her," and others to run and hide themselves in the fear that she would seize and cruelly treat them.* These were, probably, only momentary fancies. The greater number looked on the moon with pleasure, or at least without dread. Some say they believed she loved them.

The answers of some of them, from their imperfect command of language, probably express more than they in-

* A pupil of the Hartford School wrote: "I had some faint idea that there was one in the moon who looked on every one of us, and would take any one that was angry or bad in some ways to his prison for life."—Twenty-second Report, American Asylum, p. 14. Other deaf-mutes have related similar fancies of their early years.

tended; and, in several cases, their recollections of the ideas they had before instruction may have become mixed up with, or colored by, the ideas they have acquired since. It is difficult to judge how much the girl meant who professes to have had an opinion that "the sun created the world," and the difficulty is not diminished by the incoherency of the different parts of her statement. She may have observed that the sun caused the annual disappearance of snow and return of animal and vegetable life.

The answers to the question: "Had you any idea of the existence of the soul, as something distinct from the body, and which might be separated from it?" were so uniformly in the negative, that it is unnecessary to quote more than two or three, *e. g.*, "No, Sir, I had no idea of the soul." "I had not the least notion of the existence of the soul." "I had no understanding of the existence of the soul; but now I understand that the soul exists in every person, and when death seizes them the soul is immediately separated from it" [the body]. The replies of pupils of the American Asylum to a similar question were to the same effect. One of them will serve as a specimen of the whole. "I had not any idea of my own soul nor of any spirit whatever."

It is remarkable that only one out of more than forty whose statements are before us, seems to have imbibed any of the popular superstitions respecting ghosts. If the misfortune of the deaf and dumb prevents them from learning much truth, it also protects them in most cases from receiving those early impressions of superstitious terror and folly which it is often so difficult to get rid of in later life.

Question 8. "What were your thoughts and feelings on the subject of death? Did you know that you must yourself die?"

Answers. "I had terrible dreams about death, which stimulated me to take some possible means to save my life from being destroyed, by hiding myself under the ground."

"I can not recollect that I thought I must die myself."

"I had always regarded death with painful terror and superstition; it seemed to me an unnatural and ghastly thing, and a sort of punishment inflicted on bad human beings. I did not know that I must die like others, nor that all must die."

"I considered death as an unpleasant subject of reflection, and hated it from the bottom of my heart, but could not help dreadful reflection on it whenever I saw man or animal die. I knew it was the extinction of human, as well as animal life, but had no idea that all men, animals and vegetables must come to an end. When I saw men and animals die, I had no feelings of sympathy toward them, as I usually thought they were killed by taking things that were destructive to life, and was so much afraid of it [death] that I formed a resolution to defend myself against its baleful effects, expecting never to be its victim in all my life."

"My thoughts were that a person would never appear in life after his death. I was afraid of death. I did not think we must all die. I had an idea that I should possibly die."

"I thought death awful and terrible, and my feelings on it were great and painful. I guess that I had thought that I myself must die."

"I often saw the old people failing till they died and were buried in the grave, but I did not fear it, because I would not die like them."

"I really knew that I should myself die, as my dear friend Mrs. S. R. D. often told me by the signs that I should die, and would be taken from the grave to be in a happy place up where she pointed with her hand; but I knew nothing about God and heaven."

"I did not know, but I cherished the hope that I was not appointed to be caught by sickness or death. I did not know that I myself must die."

"Yes, Sir, I thought that death was God and I knew that I would die, but I was in a deeply fearful sorrowful manner in which I thought I should never see my parents hereafter."

"Before I came to be educated, the subject of death

affected my thoughts and feelings. I considered it to be the most dangerous of all calamities, and sometimes dreaded it. I generally thought that I should never die, but live for eternity."

From these extracts, and similar ones might be indefinitely multiplied, it will be seen that to most of the uneducated deaf and dumb, death is truly the king of terrors. Those who had not been taught the contrary by the signs of their friends, cherished the belief that they could evade the power of death, and live on forever. We have heard of a lad who, having observed that people who died had taken medicine, resolved to abstain from medicine, as well as other hurtful things; and it might in some cases be well if those who are not deaf and dumb were equally prudent.* Other deaf-mutes are recorded to have been unwilling to betake themselves to their beds, when unwell, from having observed that those sick persons who kept their beds generally died.

Other deaf-mute children, of less experience, or of a happier temperament, profess to have had, or at least to be able to recollect, no thoughts or feelings on the subject of death. Some state that all that troubled them at the sight of a corpse, was the weeping of those around them.

To the question whether they were ever led by dreaming of a deceased person to suppose that that person, though dead and buried, yet lived, thought, and felt somewhere; the general reply was, that they recollected no such dreams. A few recollected having dreamed of the death of friends whom on awaking they found alive.

So far as we can learn from their statements, none of the deaf and dumb have originated the idea of the existence of the soul after death, in a state separate from the body; and it is only in rare cases that their friends have had skill in the language of gestures to impart to them any correct notions

* A pupil of the Hartford School had formed the notion that "A doctor wished to give poison to sick persons that they might die." The reader will recollect that savage tribes have at times risen in fury and murdered missionaries, because the sick to whom they had given medicine had died. A dreadful tragedy of this kind was enacted in Oregon, in November, 1847.

on that point. The attempts made for this end by many anxious parents, have at most given the child-like idea that the dead are taken from their graves bodily into the sky, or are bodily thrown into a fire. We have seen that one lad derived from his brother's signs the idea that the corpse of a wicked person was burned in "a hollow place." Of a like character were the early impressions of certain German deaf-mutes, recorded by one of their number, O. F. Kruse of Schleswig, that the bodies of the good remain uncorrupted in the grave, where they only slumber to be hereafter awakened; while those of the wicked rot and become the prey of worms. It is easy to understand that children, who have never seen a corpse except in the brief interval between death and burial, may suppose that the dead only sleep in the grave. One of the pupils of the New York Institution had been haunted by the terrible idea that, should she die and be buried, she might awake in the grave, and would be unable to call for help. Kruse describes the shock to his feelings when he first, by seeing a skeleton, came to know that the body returns to dust in the grave.

Question 10. "What did you think when you saw people assemble at church every seventh day? or when you attended family prayer?"

Answers. "I could not understand what it meant."

"I often thought why people assembled at church every Sabbath-day, but I did not know what they did so" [*i. e.* for what reason.] "I never attended family prayer, only prayer meeting."

"I don't recollect." (Several answered to this effect.)

"I do not know what I thought." (This also was the answer of several.)

"I often saw people assemble at church, but I did not know what it meant."

"I did not think about the church before any one taught me."

"I thought people were fond of attending on church, but I did not know why they used to have family prayer."

"I thought that they loved to read the Bible, and to hear

their preacher speaking, but I did not understand why family prayer was attended."

"I assure you that I had no thought of the people's assemblage at the church as if a stone were in my head."

"I thought that the people were in the church to worship the clergyman of the highest dignity and splendor."

"I thought that the people assembled at the church with great pleasure in studying various branches of knowledge, and thought that the family played."

"I thought that there was a Sabbath in the heaven every seventh day while the people were assembled at church, because my mother pointed her fingers to the sky and held up her hands on each side of her head when I refused to go to church."

"It seemed strange to see the people assembled at church on Sunday, and to see them read their prayer-books, but I did not know to whom they prayed. I did not attend the family prayer, but when I was quite a boy I used to go to a Catholic church with my nurse, and saw the people; but I remember I was full of mischief." (This is the boy that told his father that "Dieu" was very cruel.)

From the above extracts it will be seen, that most of the deaf and dumb before instruction never had any ideas whatever of the object of public or private worship, some probably taking the weekly assemblage at church as being as much a matter of course as any other periodical event; while others, if they tried to think about it, only added it to the long list of human actions which, in their darkened state, were incomprehensible to them. One or two seem to have made rather a shrewd guess at the secret motives of some outward professors when they considered public worship as a recreation, and family prayer as a play; and the idea of another, that people met to worship or to do honor to the clergyman, might in some cases be warranted by the fact. Only one bright lad seems to have connected anything like religious ideas with public worship. His mother's signs gave him the impression that men met on the seventh day on

earth because the people in heaven, or in the sky, did the same.

To the same purport as the foregoing, on all the points we have considered, is the testimony of many other deaf-mutes as well in Europe as in America. Nor have we ever heard of any well authenticated case of a deaf-mute who gained any correct ideas on religious subjects by his own unaided powers of observation and reflection. There are some who, having been able to hear and speak in childhood, have retained, after becoming deaf, the knowledge of God, the soul, and the life to come, previously acquired; and, in very rare cases, tolerably correct ideas on such subjects have been imparted to an uneducated deaf child by a friend remarkably expert in the language of gestures. But we feel authorized by the evidence before us to deny that any deaf-mute has given evidence of having any innate or self-originating ideas of a Supreme Being to whom love and obedience were due; of a Creator, or a Superintending Providence, of spiritual existences, or of a future state of rewards and punishments. On this point we will quote the testimony of two or three eminent teachers, out of many that might be cited. The late excellent Thomas H. Gallaudet, the father of deaf-mute instruction in America, thus expresses himself: "I do not think it possible to produce the instance of a deaf-mute, from birth, who, *without instruction on the subject from some friend, or at some institution for his benefit*, has originated, from his own reflections, the idea of a Creator and moral Governor of the world, or who has formed any notions of the immateriality and immortality of his own soul."*

Equally decided is the testimony of the Rev. W. W. Turner, the present Principal of the American Asylum: "It avails little to theorize on questions of this nature, or to show by a process of reasoning, what the human mind can or can not apprehend. The fact is simply this: The most intelligent deaf-mutes, after a careful inquiry made at different stages of their education, uniformly testify that they never

* This testimony of Messrs. Gallaudet, Turner and Hutton is cited from the Twenty-second Report of the American Asylum.

had any idea of a God, or of their own soul, previous to instruction ; that they either had never thought on the subject, or if they had, concluded that all things had ever been ; and that death was the termination of existence."

And Mr. A. B. Hutton, the estimable Principal of the Philadelphia Institution, bears this testimony : " In the whole course of my sixteen years' experience in the instruction of deaf-mutes, I have never found any evidence for believing that the deaf and dumb from birth, possessed before instruction any idea of a spiritual, Supreme Being, who created and governs everything around us, the idea of God. I have observed that many have crude notions of a being like a man whom they conceived as dwelling in the sky, of great size, age, and muscular power, who possessed cannon to thunder with, and soldiers to flash powder for lightning, and lamps for stars ; but even these conceptions they have referred to pictures and the signs of their friends as their source."

The testimony of European teachers is not less decisive than that of the Americans. As one of the most favorable to the intellectual and moral capacity of the uninstructed deaf and dumb, we will cite M. Berthier, himself a deaf-mute, and for many years a distinguished professor in the Institution of Paris. In one of his letters (as quoted by the Abbé Montaigne,) he says : " It is possible that some deaf-mutes may attribute certain effects, as storms, wind, and hail, to a certain cause, and may figure to themselves one or more extraordinary beings commanding the rain, the lightning, and other natural phenomena ; but a deaf and dumb person, without instruction, will never have a notion, even vague and confused, of a superior existence, whom it is his duty to love, revere, and obey, and to whom he must give an account of his thoughts and of his actions." *

* The Abbé Montaigne, in his "*Recherches sur les Connoissances intellectuelles des Sourds-Muets, considérées par rapport à l'administration des Sacrements,*" cites the testimony of many eminent European teachers, who, so far from supposing that the uninstructed deaf and dumb could have any idea of a Creator, or of their moral responsibility to a superior being, considered them as hardly superior, intellectually and morally, to animals or to idiots. This judgment is much too severe. Either those teachers must have expressed such opinions before

In opposition to all this mass of testimony, may be cited

they had made due inquiry into the condition of the uneducated deaf and dumb ; or they must have taken, as a general rule, some exceptional cases of deaf-mutes who had been neglected and thrust out of society.

Bébian, who was intimately and thoroughly acquainted with the language and character of the deaf and dumb, says : “ The greater number of the deaf and dumb had, already before instruction, the idea, I will not say of a first cause, a notion too complicated for the feebleness of their intellect, but that of a sovereign being. They all have, if not the idea, at least the sentiment, of good and evil.” And we agree with him on both points, except that, as we have shown, their ideas of a powerful being in the sky are in all cases, so far as we have any evidence, derived from the signs of their friends.

The Abbé Montaigne, holding with Bonald, that “ Language is the necessary instrument of every intellectual operation, and the means of every moral existence,” and that “ Words are indispensable to moral ideas,” naturally concludes that uninstructed deaf-mutes should not be admitted to any of the sacraments, except those (as baptism) which are ordinarily administered to infants ; and he supports his views by the authority, among other names eminent in the Catholic church, of St. Augustine, who says (lib. III. contra Julianum, cap. IV.) of the deaf from birth : “ Quod vitium etiam ipsam impedit fidem ; nam surdus natus litteras, quibus lectis fidem concipiat, discere non potest.”

Though one of the most venerated of the fathers has thus pronounced faith impossible to those who could neither hear nor read the word, yet many Catholic priests have endeavored to instruct deaf-mutes in the dogmas of their religion by means of signs and pictures ; and have thought the results authorized their admission to the sacraments. In many cases, probably, they have deceived themselves, as to the clearness with which their instructions were comprehended ; still their benevolence is praiseworthy, and the possibility of communicating the most elevated moral and religious ideas by means of the language of gestures will be questioned only by those who are ignorant of the power of that language. Indeed, if religious instruction must be deferred till it could be fully comprehended in words alone, it would become hopeless for a large proportion of the deaf and dumb. Many there are who leave our institutions with a very imperfect knowledge of written language, but, notwithstanding, well instructed in the leading truths of religion.

The legitimate and indeed avowed conclusion from the Abbé's doctrines is, that deaf-mutes who can not read and write, can have no moral sense, and must be classed with infants and idiots, who being incapable of sin themselves, and hence only bearing the taint of the original sin, which, according to the Romish faith, baptism washes away, are saved without religious instruction, if they have been baptized. In Italy, these conclusions have been carried out to a point which probably our Abbé would not sanction ; some Italians having opposed the instruction of deaf-mutes on the ground that, if uninstructed, not being morally accountable, their salvation was certain, whereas, if instructed, they would become morally accountable, and might incur, by their own sins, damnation. Alas for the happiness of mankind when superstition opposes by such arguments the efforts of benevolence to sweeten their bitter lot of ignorance and affliction !

the merely speculative opinion of Degerando,* that, since the deaf-mute possesses the like powers of observation and reflection with other men, he is capable, time and opportunity being granted to the development of his faculties, of arriving at the conception of "a supreme power, an intelligence that has right to our gratitude," and of divining that the worship he witnesses is offered to such a being; and the assertion of Dr. Howe, that his favorite blind and deaf-mute pupil, Laura Bridgman, "alone and unguided sought God, and found him in the Creator."

If we admit, for the argument's sake, the abstract possibility that a deaf-mute may, by the independent exercise of his own faculties, attain the conception of a Creator, to whom gratitude and obedience are due; still we must observe that the intellectual development implied in such an achievement of the reflective powers, is quite incredible, unless we suppose the possession of a language, whether of words or gestures;† and the possession of a language necessarily implies both a power and a long habit of communicating with other minds. The deaf-mute who possesses the intellectual ability to trace the Creator in his works, must, therefore, possess a corresponding ability to converse with his fellows, and, in a Christian land, unless we suppose a general conspiracy to keep him in ignorance, he can hardly possess this ability without becoming acquainted with the prevalent belief, long before he is able to work out a theology for himself.

And, in spite of Dr. Howe's assertion, which, indeed, he qualifies as "to the best of his knowledge and belief,"‡ we

* *De l'Education des Sourds-Muets de Naissance* (Paris, 1827,) Tome I. pp. 92, 93.

† Dr. Howe says (Report for 1843, p. 25): "The intellect can not be developed unless *all* the modifications of thought have some sign, by which they can be recalled. Hence men are compelled by a kind of inward force to form languages, and they do form them under all and every circumstance." We think, however, that, with the uneducated deaf and dumb, the development of the intellect is usually somewhat in advance of the ability to communicate with others; but by no means sufficiently so to affect the present argument.

‡ Report for 1850, p. 65.

doubt if this was not, in a good measure, the case with Laura Bridgman. Her eminent teacher wished in her case to carry out a favorite theory, that the spontaneous development of man's religious nature would lead the creature to a correct knowledge of the Creator. She had been several years under instruction, and had acquired a fair intellectual development, and, for a deaf-mute, a very considerable command of language, before her teacher made any effort to lead her thoughts to religious subjects. He then found that, having attained an "acquaintance with the extent of human creative power," she seemed conscious of "the necessity of superhuman power for the explanation of a thousand daily recurring phenomena." But is it not at least full as probable that she had unconsciously imbibed the idea of a Creator from her free communications, every day and almost every hour of the day for years, with a whole school of intelligent and well-taught blind girls? The statement that Laura "by herself conceived the existence of God," first appears, if we mistake not, in Dr. Howe's Report for 1845.* In his Report for 1843, two years earlier, he says of Laura, then in her fifth year of instruction: "The various attempts which I have made during the year to lead her thoughts to God, and spiritual affairs, have been, for the most part, forced upon me by her questions, which I am sure were prompted by expressions dropped carelessly by others; such as God, Heaven, Soul, etc., and about which she would afterwards ask me."† In the interval between the writing of these two statements, the Doctor had been absent more than a year in Europe. Is not there here room to suppose that, between zeal for a favorite theory, and just pride in the remarkable powers of his pupil, he may have overlooked the possibility, nay, the probability, of her having acquired, in familiar conversation, hints, at least, of truths which he supposed to be discoveries of her unaided intellect?

However this may be, we hold that to expect that children in general, deaf-mute or not, will, by their own unaided

* P. 29.

† Report for 1843, p. 37.

reflections, acquire correct ideas of God and immortality, because some child of very uncommon mental power and activity is supposed to have done so, is about as rational as to expect that every boy who plays with a pair of compasses may out of his own head construct thirty-two of the first problems in Euclid, because Pascal is said to have done so. Tell a bright youth that *the three angles of a triangle are equal to two right angles*, or that *in a right angled triangle the square of the hypotenuse equals the sum of the squares of the legs*, and, with some previous training and preparation, he may be able to construct an original demonstration; but how many out of a thousand, or even a million, if launched without a chart upon the sea of geometry, will make the independent discovery of these propositions?

Even to the mighty ones of our race, the Confuciuses, the Zoroasters, the Platos, can hardly be conceded the ability, unaided by direct revelation, to form just and ennobling conceptions of the Most High, and of man's destiny. With the great mass of mankind, their religious nature suffices to enable them to receive, and understand, and cling to a religion, but not unaided to make one; at least, one that can be, by the most liberal Christian, supposed acceptable to the Creator; else how shall we account for the gross and unworthy conceptions of God prevalent not only among nearly all rude tribes, but even among the most polished people of antiquity? It may, indeed, be said that the reverence imbibed in childhood for the faith of their fathers, prevented them from developing a more rational belief, but this argument only removes the difficulty a step further back. And, moreover, there are examples, rare it is true, of tribes not wholly destitute of intellectual power, and having at least a language far more precise and copious than is possessed by most uneducated deaf-mutes, who yet seem as utterly destitute of religious ideas as we have shown the latter to be. The devoted missionary Moffat testifies that, when he preached the existence of God and the immortality of the soul to the barbarous tribes of the Griquas and Bechuanas in South Africa, he was heard with an amazement that

found vent in bursts of deafening laughter. Such things had never, even in a shadow of tradition, been heard of among them. According to their views, death is nothing less than annihilation, and they never for a moment allow their thoughts to dwell on it.

Whatever difference of opinion may prevail as to the ability of man to form for himself a religion not altogether repugnant to reason, or in some essential points, to revelation; there is unfortunately no question as to his ability, and his strong propensity too, to materialize rather than spiritualize, the object of his worship; to make his God a being of terror and wrath rather than of love; of partiality to himself, rather than of equal justice to all men; and rather to transplant to his hoped-for heaven the sensual joys of this world than to look forward to spiritual or even intellectual enjoyment in another life. Reasoning from these well-known traits of humanity, we find it much easier to believe that what dim glimpses of religious truth are found among heathen tribes, are vestiges of a purer belief held by their remote ancestors, than that any just and ennobling religious conceptions have spontaneously been developed among such tribes.

This subject has an important practical application. The American instructors of the deaf and dumb have held it to be their duty to begin the religious instruction of their pupils at the earliest practicable stage of their education; that is say, within the first few months or even weeks. Dr. Howe considered it his duty to defer any instruction to Laura Bridgman on such subjects as God and the Soul, to the fifth year of her instruction, and then it was forced upon him by her having picked up notions on such subjects in casual conversations. His reasons we suppose were, that such ideas should not be presented till the pupil has attained a stage of intellectual development that will enable him fully to comprehend them, and that he should even rather be led to make such ideas his own by right of discovery, than to have them presented as dogmas which he must accept. Much of this difference of practice is to be ascribed to the

difference of circumstances, and of plans of instruction. On Dr. Howe's plan, perhaps the best which the peculiar case he had to deal with admitted, he had no means of intellectual intercourse with his pupil, and the pupil no means of intellectual development except by a language of words, the acquisition of which, for deaf-mutes, is always slow and laborious. On the system prevailing in our institutions for the deaf and dumb, the teacher can, at a very early stage of instruction, reach the understanding, the heart, and the conscience of his pupil through the latter's own language of pantomime. And when the deaf-mute pupil first finds himself in a community where every one talks his own language, in an improved dialect, the development of his hitherto dormant faculties makes as much progress in a few months as it probably would in as many years were he rigorously confined to words, written or spelled on his fingers, as the signs of ideas, and the means of social intercourse. This preference for signs, indeed, sometimes causes our pupils to neglect and forget words; still the use of signs has great and positive advantages as a *means* (not as some have strangely supposed, an *end*) of instruction.

It is this ability which, if our pupils do not bring to school with them, they very soon acquire, to converse on intellectual and moral subjects in the language of gestures, that enables us to begin their religious instruction so early. * The teacher, in a numerous class of newly arrived deaf-mutes, is almost precisely in the condition of a missionary to some tribe of heathens. He must first learn their language, and after seek to make it better adapted to the communication of spiritual ideas, but he need not and does not defer the preaching of the Gospel till they can learn his own language.

Moreover, in a numerous class, early religious instruction is necessary to moral control over the pupils. The uneducated deaf and dumb, if they have no religious ideas, still have a moral sense, a sense of right and wrong, as regards the relations of property, and certain other important checks on the animal propensities. But this moral sense, unsustained by any feeling of accountability to an almighty, just,

and omniscient God, is at best, weak and dim. And there are not wanting those among them in whom the moral sentiments have been designedly perverted by vicious associates. When the teacher has to deal with but one or two pupils, and can guard against evil communications, watchfulness and correct example may be sufficient to preserve or restore moral purity, till the time comes when the teacher may think his pupil intellectually ripe for the reception of doctrines that may supply higher motives to virtue. But in the case of a whole community, some of the members of which there is reason to fear, may be already corrupt, there is an evident necessity to invoke, at the earliest possible period, that consciousness of God's all-seeing eye, and wholesome fear of his sure, if slow, justice, by which men in general are restrained from gross transgressions. And the facts and reasonings presented in this Article tend to show that this plan, not the less a sound one we conceive because sanctioned by the practice of the wise and pious for so many centuries, is, also, in most cases, the sure one. Deaf-mutes readily accept religious truths offered to their yet unprejudiced belief. We have no satisfactory evidence that any of them, even after considerable mental culture, have, in their own vague seekings for the causes of things and the future destiny of man, attained unaided the truth. If we leave them uninstructed on such points till the latter part of an ordinary course of instruction, not a few may be taken from our care before that important part of education is reached; and those who remain to the end will be in danger of picking up, by reading and conversation, false and absurd notions, which it may be difficult afterward to eradicate.

Another cogent consideration, in favor of the early inculcation of religious truth, is found in its influence on the development of character. We do not consider religion as merely some higher science, to be reserved to the closing years of education,—the capital which is to crown the column. On the contrary, we hold to the good old belief, that children should be brought up in the nurture and admonition of the Lord; that the precept of Moses is still applica-

ble: "Command your children to observe to do all the words of this law; for it is not a vain thing for you, because it is your life."* We can not leave our children ignorant of the observances of public and private worship, and would not if we could. And we must either leave them to suppose that they are a mere recreation or a "play," or we must teach them that these observances have a deep and solemn significance.

History teaches us that the religion of a nation influences the formation and development of the national character. The nations of Europe and America are not Christian because they are the most enlightened races of mankind, but they are the most enlightened because they are Christian. As with a race so with an individual. A pure and elevated religious faith, either originally accepted through the evidence of miracles, and from its own excellency, or impressed by parental teaching in infancy, tends to purify and elevate the individual as well as the national character. When the Divine law is made the rule of conscience, the tone of private and public morals is higher, and there are stronger safeguards against secret transgressions than when the formation of the moral character is left to the natural development of a happy constitution of the moral sentiments. May the time come when no child in the world, whether deaf-mute or not, shall grow up without knowledge of his Creator.

* Dent. 32: 46, 47.

MISAPPREHENSIONS CORRECTED.

BY J. R. BURNET.

I AM as little solicitous as Mr. Jacobs to be thought contending for the last word; and feel moreover, that after occupying between us about one third of the last volume of the *ANNALS*, our readers may well be impatient to have the discussion closed. I will therefore, in this reply to Mr. Jacobs' article in the July number, aim especially at brevity. I wish to avoid as much as possible going over again the points already argued at length between us. My present object is mainly to show that Mr. Jacobs, owing doubtless to that want of leisure of which he complains, "pressed and burdened by business and responsibilities," has utterly failed, not indeed to "arrange *his* ideas," but to apprehend my meaning on several important points, where to any attentive reader I should suppose it quite clear; and that the greater portion of his reply, being based on these misapprehensions, is without point or application to any thing I have advanced or held. The use of a word to which the opposite parties attach different ideas, is doubtless a fruitful source of "interminable logomachy;" but Mr. Jacobs has shown that haste and inattention in a disputant may sometimes put him as completely on a false track, where there was really no room for misapprehension, had there been that reasonable degree of attention bestowed on the argument of the other party which ought to be given whenever an argument is deemed worthy of an answer.

In my last article (*ANNALS* for April, 1855,) I gave a hasty sketch of the mode in which deaf-mutes may be instructed without using "signs in the order of words," and added that, by some such method, "a deaf-mute might be taught language without using any pantomimic signs whatever." Mr. Jacobs, who seems throughout this discussion, altogether to ignore the case of Laura Bridgman, to which, after the above cited remark, I appeal in the next sentence as an illustration, considers this statement very "extravagant;" to

which I have only to reply that it is a simple statement of a widely known fact.

On reading over again that part of my article, I find that the mode of teaching there described is by explaining words by pointing to, or presenting the objects, qualities and actions, when they can be actually presented; using pictures to recall them in their absence; relying on "repetition and the proper choice of examples," to enable the pupil to appreciate certain intellectual notions which can not be distinctly represented by pictures, and "when a certain proficiency is reached, using words to explain new words." I can not perceive that, in this sketch, I have made the use of pictures too prominent, hardly even as prominent as on Mr. Jacobs' own showing, they are in *his* practice;—and if I have omitted distinctly to proclaim and press it on the reader, that there are words occurring even in the earlier lessons, of which the meaning can not be represented by pictures, it was because I took it for granted that every reader would know *that* without my telling him. What would Mr. Jacobs think if, lending him my horse to ride to the top of yonder hill, I should show myself particularly anxious to inform him that the animal could not fly over the intervening valley in a *bee line*? I certainly distinctly referred to means of teaching the meaning of words and phrases, "by repetition and the proper choice of examples,"—"by contrasting the negative and affirmative forms, as applied to actually present actions, or to well known habits of persons,"* etc., evidently showing that the method embraced other means of teaching the meaning of words, besides pictorial illustrations. I think then, I have some reason to be surprised when I find that Mr. Jacobs, being "anxious to be instructed" concerning the "improved methods of others," can see nothing in my sketch, at least nothing intelligible to him, but the use of pictures. Hear him: (ANNALS, p. 202,) "Of course Mr. Burnet means, if he means anything worthy of an answer, that all written language may be taught, *in set phrases*, by

* ANNALS, VII., p. 139.

pictorial representations." And in battering down this extravagant figment of his own imagination, Mr. Jacobs wastes all his powers of argument and ridicule through several pages. I recollect no exploit of the famous knight of the woful countenance quite so insane as this.

But Mr. Jacobs complains that, where pictures are not used, the means of instruction described are "transcendental," and "very far from being clearly presented to *his* mind." To this I content myself with replying that it is by such "transcendental means" that every child learns his vernacular language. He learns the difference between, *I run* and *I ran*, by observing that the former is used in speaking of the present, and the latter in narratives of the past. Can not a deaf-mute be led to make the same observation? and so, not to waste time here upon such plain familiar matters, just so with other cases.*

Does Mr. Jacobs really doubt that a deaf-mute might learn written language in the same mode in which Captain Lemuel Gulliver, from whose travels he quotes, learned the language of Laputa? I have not the book at hand, but recollect that the learned man who was appointed his instructor, after the traveler had written the names of the objects about him, (neither previously knowing a word of any language known to the other) among other like expedients, would direct the servants to bring, lift, or carry, etc., any articles that happened to be procurable. Their performance of the actions sufficiently explained the sentence, which the pupil then wrote down. Now the command might be: *Bring hot water quick!* or, *Tell the cook to hurry up the cakes;* or, *Buy an orange of that ragged boy;* and so on *ad infinitum*. Can Mr. Jacobs set any definite limits to the extent to which language may be acquired by such means? If it be once granted that deaf-mutes can learn words as hearing children do, by observing the objects or actions to which they are applied, and the circumstances in which they are used, what is to interpose a positive barrier to their prog-

* See Mr. Ayres' article in the ANNALS, Vol. II., p. 183.

ress in language by this mode? They will doubtless learn words more slowly than their hearing brothers, because words are for them more difficult of recollection, and far more tedious as means of communication; but I again appeal to the case of Laura Bridgman, to prove that a deaf-mute can get, and quite far too, "into the region of the abstract, the intellectual and the moral," without being taught to associate signs with words, without even knowing any signs for the words he uses.

I distinctly stated that, in an institution, I did not recommend this mode of teaching without using any signs at all. By the use of pantomime, you can bring out more prominently the idea you wish to associate with a given word or phrase, and can condense to a point the experience of years. The scenes of real life are more impressive as far as they go; but the teacher of a class can not wait for them to occur in or near his school room.

To proceed to another case of misapprehension. In speaking of general terms, endeavoring to show by argument and by *facts*, that deaf-mutes can and do learn such terms, precisely as children who hear do, *by usage*, and that for them general words become signs for general ideas; I incidentally remarked, that deaf-mutes in some cases expressed a general idea "by enumerating a few particulars and annexing an *et cetera*." When I made (from memory, and hence not with verbal accuracy,) this quotation from an article of Professor Barnard published more than twenty years ago,* I little dreamed of the honor of originating "a brand-new philosophy" at whose advent the "shades of Aristotle, Roscelinus, and Occam," should be summoned; not the first time in these days of spiritualism, that venerated shades have been summoned on a fool's errand.

The statement thus ridiculed by Mr. Jacobs is a simple statement of fact. Where a deaf-mute clearly perceives the distinctive characteristic of a class, he is apt to use a "gen-

* Observations on the Education of the Deaf and Dumb, reprinted from the North American Review, (1834,) p. 23.

eral sign" embodying this characteristic. But he may have, like children and ignorant people generally, a vague idea of the resemblance between several familiar objects, without this idea being simple and distinct enough to be readily defined, or expressed by a sign. Will not you grant to him, as well as to a child, to have the general idea we express by the word *fruit*, without having an equivalent sign for that word? In that case, if he wished to say that on such a farm there was abundance of fruit, he would phrase it, abundance of apples, peaches, cherries, *et cetera*. And this mode of presenting a class, by saying, *A, B and C and others like them*, is not uncommon in familiar discourse. I have recently, in reading an article in a popular magazine, met with this definition of the *Crustacea*, "that is, crabs, lobsters, and the like." Can Mr. Jacobs give us any definition of the word *color*, which shall be as intelligible to a child as the mere enumeration of a few leading colors with an *et cetera*?

I fully subscribe to the doctrine quoted by Mr. Jacobs from Dr. Brown; that "the generalizing process" is "first the perception or conception of two or more objects; secondly, the relative feeling of their resemblance in certain respects; thirdly, the designation of these circumstances of resemblance by an appropriate name." Our deaf-mute who attempts to explain himself by an enumeration and an *et cetera* annexed, has gone through the first two steps of this process, though he has, for the time being, stopped short of the third. The only point of difference here between Mr. Jacobs and myself is, that I hold that a deaf-mute, having distinctly recognized that "feeling of resemblance" between certain objects which constitutes the general idea, can attach this general idea directly to a written or manually spelled word, whereas Mr. Jacobs holds that a sign must intervene. To end our "interminable logomachy" on this point, I again appeal to *facts*.

If I rightly understand Mr. Jacobs, the only essential point of difference between us is on the question whether a deaf-mute can associate his ideas directly with written or manually spelled words, or whether signs must intervene

for him between the words and the ideas, as with us, spoken words must intervene between the written words and the ideas. In this connection, Mr. Jacobs asks, "Does a mute possess a greater power of abstraction than we possess?" Now, I conceive that there is no *power of abstraction* involved in the case. It is a simple case of association of ideas. *We* can not recall or repeat written words without repeating to ourselves the spoken words they represent. This, however, every deaf-mute does, whenever he does recall or repeat a written or manually spelled word, and as Mr. Jacobs admits, he can remember and repeat the word, whether he has a sign for it or not. If Mr. Jacobs calls this a "power of abstraction," then the deaf-mute does undeniably possess a power of abstraction which we do not possess. To call the association of ideas with the written or manually spelled words thus remembered, "a power of abstraction," is, as it seems to me, a mere confusion of ideas or of terms. To remember and repeat some visible form of words, without at the same time repeating the corresponding spoken words, would look something like an act of abstraction, were it not that, in the case of the deaf and dumb, there can be no *abstraction* where there never was any *concretion*. If to remember and repeat words independently of signs be an act of abstraction, Mr. Jacobs does not deny that the deaf and dumb exercise this power of abstraction every day. The visible form of the word being thus independently remembered, and having a place in the mind, to say that it requires a "power of abstraction" to make it, by association, recall or suggest a given idea, is, it seems to me, as great an absurdity as I recollect to have met with.

In justice to Mr. Jacobs I must add that one main source of the difficulty of mutual comprehension between us seems to be a certain "transcendental" notion of his own on the meaning of the phrase "thinking in words." I do not affirm that educated deaf-mutes in general *do*, or perhaps, in most cases, *can* come to think in words as exclusively as we do. But this, as I hold, and the case of Laura Bridgman proves, is because signs have got first possession of the region of

thought, and hold it against words.* But Mr. Jacobs maintains the impossibility of deaf-mutes thinking in words, even when they can use and understand the words correctly, and have no signs for them. To show that I do not here misrepresent him, I will quote his own words, (pp. 206, 207.) The italicising is mine. "Where a mute has acquired the use and meaning of a word without being able to give any 'particular' sign for the word, by usage or by 'a paraphrase of colloquial signs,' or has gathered its meaning by the countenance and manner of him who used it, or by the circumstances under which it was used, *still he does not think in the naked characters of the written word*, but he associates more or less with it, *as we ourselves do with spoken words*, the countenance, the manner, the circumstances by which the idea was received." And again (p. 204) he says, referring to the power of thinking in written words, the word *book* for example: "The educated mute is said to be able to think in, and understand the meaning of these written characters, or in the word spelled on his fingers, without thinking at all, in connection or association, of the thing itself, its 'image,' or the sign used to represent it." It seems from these passages, that in Mr. Jacobs's view, *thinking in words* is something quite distinct from recalling or mentally repeating the words in association with the things and relations, that is, with the ideas that we have attached to the words.

Now, I have neither time nor inclination for such abstruse metaphysical subtleties. If it be admitted, as Mr. Jacobs seems here to admit, that deaf-mutes do learn words by usage, so as to use and understand them correctly, without having any signs for them, I am content to admit that they "associate more or less," "as we do with spoken words," "the countenance, the manner, the circumstances by which the idea was received." When I am able fully to apprehend what Mr. Jacobs means by thinking in words, *without think-*

* The mental habit of the deaf and dumb, thinking chiefly in images, is certainly unfavorable to thinking in words, but equally so to thinking in those signs of Mr. Jacobs which he does not wish to have called methodical.

ing at all of the thing itself which the words represent,* I may endeavor to show that if speaking persons have this singular faculty, some deaf-mutes, Laura Bridgman, for instance, possess it as well; indeed that all deaf-mutes, so far as they use words for which they have no signs, think to that extent in words just as we do.

Mr. Jacobs's answer to my "interesting inquiry" is so far satisfactory that it shows that even his pupils must understand the sentence before them before they can make signs for each word. Now I had supposed it to be his theory that the making signs for each word in reading was for them equivalent to, and, for understanding the words, equally necessary with our repeating the spoken word for each written word before us. Now, with us, the mere sight of the written word determines at once what spoken word should be repeated; the connection of the word shows in what sense the spoken word is to be taken. But when Mr. Jacobs's pupils read, it seems they cannot make the proper sign for a given word till they have looked in some cases to another word some distance ahead. In other words, *instead of the signs for each word enabling them to understand the sentence, they must understand the sentence before they can make the proper signs for each word.* Surely, then, signs are very far from serving for them the *same* office of intermeditation between written words and ideas that spoken words do for us.

On the subject of reading by phrases, my views, as expressed in my last article, were: 1. That the pupil "pictures to himself the image represented by the whole phrase" or sentence (p. 138); 2. That "certain intellectual perceptions" are "present along with the sensible image" (p. 137); and that he "learns to associate," as we do, such intellectual perceptions with the words or terminations or order of words by which we express them. I give an instance on page 139. Mr. Jacobs seems wholly to have overlooked the second point. Hence his strange idea that I held that "all written

* Is this *nominalism*? Mr. Jacobs charges me with *nominalism*, which, so far as I understand it, I disclaim. Does he unconsciously hold it himself?

language" could be taught by "pictorial illustrations." (By the way, it would puzzle an "*outsider*" quite as much, if not more, to interpret by "significant signs" each word of that sentence so facetiously treated by Mr. Jacobs, as it would to furnish the illustrative cuts he proposes. Should not this fact make Mr. Jacobs suspect that much of the "significance" of his signs is due to usage and convention, and that written or manually spelled words can acquire significance, as spoken words do, in the same way?)

In my view, the pupil in the earlier part of his course, with his admitted habits of thought, must "picture to himself the image represented by the whole phrase," if he understand the phrase, whether he is taught on Mr. Jacobs's plan or mine; that is, whether he makes a sign for each word or not. I merely prefer the shorter process of reading, omitting the sign-making, and looking directly to the words.

For a long time, the pupil will find above his comprehension any reading lessons which he can not read by picturing to himself one or more images of objects or groups in each sentence; with a few plain and simple intellectual or moral notions present with the sensible image. By the time he reaches reading of a higher grade, he will doubtless have acquired greatly modified habits of thought. The object of a graduated course of lessons is to make slowly and gradually this change from the simple to the complex and abstract.

That deaf-mutes may be well educated without ever using signs in the order of words, (though I do not object to the "interpretation" or definition of each word by signs, if judiciously employed,) is a fact that can hardly be disputed. They of course can read understandingly, without making signs for each word. The exact mental process by which they read probably varies in different cases, according to circumstances and the special powers and bent of each mind. Some profess to have to make a mental paraphrase of each sentence in colloquial signs. Others get the ideas directly from the words before them.

But Mr. Jacobs, while he admits that images of sensible

objects, qualities and actions can be directly associated with or directly recalled by written words, utterly refuses to admit that intellectual and moral ideas, which "can not be pictured," can be associated with any visible form of words, except by the intermediation of gestures. He seems, in fact, to confound his signs for such ideas with the ideas themselves—as is evident from his comparing a word remembered while the corresponding sign is forgotten, to a "casket retained while the jewel has fled," or a "shell without the kernel." Now, in my view, the *idea* is the "jewel," or the "kernel;" the *sign*, as well as the *word*, is but the "casket," or the "shell."

I am ready to admit that intellectual and moral ideas, at least of the more complicated or elevated kind, can not be readily recalled, or distinctly contemplated, except as associated with some sign; which with us is an audible sign; with deaf-mutes, a visible sign. What I maintain is, that the visible forms of words, though more difficult to remember and think over than gestures, may and do become for the deaf and dumb the direct signs for such ideas. I have not time or space here for illustration; nor is it perhaps necessary. To many readers of the *ANNALS*, the position just laid down is an *axiom*. And how can it be otherwise, when we see deaf-mutes doing the same by written or spelled words that we do by spoken words?—remembering them without knowing their meaning; getting their meaning from mere usage; employing them as the spontaneous expression of thought, etc.

Other parts of Mr. Jacobs's article I pass by, from a desire to save my own time, and spare the reader's patience; and come to the jeering concluding note, which (was it by accident or design?) stands in such ludicrous juxtaposition to the courteous concluding paragraph of the text. Mr. Jacobs is speaking of the inquiry whether educated mutes read as fast as speaking persons. He says: "In this part of our controversy, Mr. Burnet has entirely given up the position that educated mutes think in words. Here the whole of his argument rests upon the position that they think in signs,

and hence can not read as rapidly as speaking persons." This misapprehension evinces either great inattention, or almost incredible obtuseness. "The whole of *my* argument" on that point rested on the fact that we repeat words by syllables, while deaf-mutes repeat them by letters; and as there are, on an average, three or four times as many letters as syllables in a word, therefore a deaf-mute, going over a sentence by letters, must require more time than a speaking person, who goes over it by syllables; and that whether he makes signs for each word or not; probably requiring more time yet, if he does make signs for each word. After this *exposé*, it is unnecessary to notice the charge of "unconsciously shifting *my* position" "like a posture-master," except to remark that Mr. Jacobs conceives me to have been "shifting my positions," very much as a man whose own eyes are "unsteady" fancies that his neighbor is "unsteady in his positions."

I can cordially reciprocate Mr. Jacobs's expression of good feelings, for though, in his last article, he has rather failed in the fairness and courtesy which had previously characterized him, I am willing to attribute it to the heat of debate, and the pressure of his labors of benevolence. Whatever exceptions I may be disposed to take to his *theory*, I have no reason to doubt that his system has worked well in *his practice*. The younger teachers who read the ANNALS may acquire more correct speculative views; but they will do well to emulate Mr. Jacobs in zeal, and in indefatigable labor in the cause of benevolence.

LINES BY G. A. GAMAGE.

[THE following lines were written many years ago, by Gilbert A. Gamage, Esq., the Montgarnier of the New York Commercial Advertiser, on placing his two deaf-mute children, a son and daughter, for instruction, in the New York Institution for the Deaf and Dumb.

The son, G. C. W. Gamage, is now an educated and accomplished gentleman, and one of the instructors in the Institution where he received his education. He is noted for his graphic and graceful pantomime, the inspiration which found utterance in the beautiful versification of the father, having, in the case of the son, assumed the form of the poetry of motion. He manifests great regard for his sister, who has grown up an intelligent and interesting young lady. Had the father anticipated fully the results education is capable of achieving in the case of the deaf and dumb, he would not have spoken of their now happy and useful life as of a "living death."

I. L. P.]

COME to these willing gates,
 Ye blighted blossoms of my early hope !
 Torn from our bleeding stem—unripe to die,
 Though spared to rev'rend age. No sorrow waits
 Within, to reach your lips her blacken'd cup,
 That cup your hapless sire still vainly seeks to fly !

Come to these peaceful walls !
 As yet, your little hands are warm in mine ;
 And while on each, by turns, from swollen eyes,
 A father's tear of gushing anguish falls,
 More light ye seem to tread ; nor can divine—
 Divine, 'mid halls so fair !—why griefs mysterious rise.

Come to these silent shades !
 Here, sheltered safe from men, their woes and ways,
 The good and kind shall guide your infant years ;
 Whilst gradual from your hearts the mem'ry fades
 Of the lone wretch, who, distant, counts his days—
 Days rife with vain regrets, and traced in pilgrim tears !

Come to your living death !
 For, though your boon, yet my wrung bosom weeps
 Its down-trod flowers ; and marvels why 'twas given,
 Mischance should chill ye with her mildew breath,
 And press her marble fingers to your lips,
 Lips,—howsoe'er I kiss,—shall speak alone, in Heav'n.

Come ! Not more dead to me
 Is that fond, gentle form on whose soft breast
 My first love-vows—*your* early plaints, were hush'd,
 Than yours, beneath this cloister'd destiny !
 O'er Hope's pale leaves now let one ruin rest—
 Rest, till my death-struck heart cares not to count them, crush'd !

Come ! For we part anon :
 Strangers will shield ye from that frowning glen,
 The world, whose wildering turns I hence pursue,
 And, haply, one day, shape your obsequies !
 But, when they tell ye how your sire hath flown,
 Not from himself, (oh, would he could !) but you,
 Say, will your thoughtful bosoms love him then—
 Then, though ye may not look to meet him 'neath the skies ?

Come ! It were best forgot
 What flattering visions soothed my soul's repose,
 When fondly dreaming what MY BOY would be :
 But let them pass !—engorged by rav'nous fate—
 A sigh created, and a tear can blot !
 While the lone heart, that yields to such decree,
 Turns, breaking, hence, as these kind portals close ;
 Close on its joys outliv'd, and hopes annihilate !

Come, then ! For here, at least,
 No vials dread, of penitence and pain,
 From folly's bitter streams, shall wait for you !
 No grave keep ambush for love's dear caress !
 Nor slighted bliss send spectres to your feast !
 May your ripe day no morning errors rue :
 And, though your sire himself unblest remain—
 Remain for aye—for YOU, God, this last blessing bless !

MISCELLANEOUS.

BY THE EDITOR.

Convention deferred. The Fourth Convention of American Instructors of the Deaf and Dumb, which was to be held at Staunton, Va., in August last, was deferred in consequence of the prevalence of the small pox in that place. Another year, we hope, will find circumstances favorable for the meeting.

In the mean time, we shall take pleasure in giving to the public, while fresh from the pen, some of the papers prepared for the Convention; and shall be happy to aid in relieving our friends of the burden of any matters of discussion which they may have had in mind to bring forward on that occasion. By this means it will be possible to make amends, in no small degree, for the failure of the opportunity of meeting in person and conferring face to face.

Georgia Asylum for the Deaf and Dumb. We have recently received the Sixth Annual Report of this Asylum, presented July 1st, 1855. During the year there had been *thirty-nine* pupils in attendance. There are many more in the State who are proper subjects for instruction. Request is made of the Legislature, for an agent who shall devote his time to searching them out and bringing them to the Asylum. *Six thousand* dollars is desired for enlarging and repairing the building so as to accommodate a larger number; the sum of two thousand dollars is asked for additional workshops. The shoe business only has been carried on heretofore, and this has yielded a considerable profit over the expenses. The want of books is also mentioned, and *five hundred* dollars is requested of the Legislature for the publication of one or two small volumes that have been prepared and are now used in manuscript. The expenses of the Institution were for the year \$7,782.95. The cost of the present buildings was about \$6,000.

The Instructors are the Principal, Mr. O. P. Fannin, and one Assistant. The term of instruction is six years.

Of the *thirty-nine* pupils on the catalogue, we notice in one instance *four* of the same name and from the same county; in four other instances, *three* of the same name and from the same county, and in one other instance *two*; amounting in all to *eighteen* out of the *thirty-nine*. These counties are all in the north-western division of the State. Quere: Has intermarriage among relatives been common in these secluded and thinly settled districts?

We ask pardon for an inadvertence in our last Number;—there are now *seventeen* (instead of sixteen) Institutions for the Deaf and Dumb in the United States.

Recent News of Institutions. The present term of the American Asylum for the Deaf and Dumb has just opened with *two hundred and twenty* pupils,—a larger number than has ever been in attendance at one time before. We remember well that when the number was about a hundred and twenty-five, it used to be said we had reached the maximum, no greater number was ever to be expected; and we can not tell how often we have heard the same remark repeated from that day to this. *Crescit eundo*, may be written upon this and the other Institutions that have sprung from it, so long as it is true of the country in which they are located.

Dr. Peet informs us that the pupils in the New York Institution amount to *two hundred and eighty*, and more are expected.

Mr. Jacobs of the Institution at Danville, Ky., writes: “We are putting up an additional building 106 by 64 feet, five stories high, including a basement,—cost about thirty-six thousand dollars, which will add greatly to our comfort. We have built ‘only as absolute necessity required.’” Mr. Jacobs is exceedingly conscientious on the subject of extravagance in buildings.

Mr. Stone, of Columbus, informed us, just at the opening of the session of his Institution, that for want of room, he should not be able to receive more than half of the applicants proper to be admitted.

Intermarriage of Relatives. At the recent meeting, at Providence, of the American Association for the Advancement of Science, the Rev. C. Brooks read a paper on the subject of marriage between persons related by consanguinity. From a newspaper report of the proceedings we learn that Mr. Brooks did not present much in the way of accurate and comprehensive statistics, but he "produced a long and not very agreeable list of examples, many from his own observation on Martha's Vineyard, where they can persuade few strangers to settle." His conclusions were that "in the offspring of near relations, there seems often to be an arrest of normal development of body or mind;" that "an unusual number of imbeciles are found in the families of those who have married first cousins; and that few, if any children born of first cousins exceed their parents in bodily strength or mental power."

The Records of the American Asylum show an extraordinary number of deaf-mutes from Martha's Vineyard and other neighboring islands, and in several instances more than one from a family. We are not prepared now to give the particulars in regard to the relationship of the parents or ancestors.

On this subject the Report of the Committee of the Ulster [Ireland] Society, for promoting the Education of the Deaf and Dumb and the Blind, for 1854, has the following remarks:—"Among the predisposing causes of hereditary disease, the too close consanguinity of parents has long been looked on as paramount, and the results of the inquiries made on this head by the Census Commissioners confirm the belief. For instance, in the entire population of Ireland, there was only one family containing seven deaf and dumb, and only one other containing eight deaf and dumb, both cases comprising all the children of the family, and in both these cases the parents were nearly connected."

We will merely add, that without our having made any extensive or careful inquiries on the subject, instances not a few have come to our knowledge of deaf-mutes whose parents were first cousins; so as to constitute a proportion

larger we can hardly doubt, than the intermarriages of cousins bear to all the marriages in the whole community.

Northern Counties' Institution. This Institution is for the education of the Deaf and Dumb in the four northern counties of England, was established in 1839, and is located at Newcastle. Mr. William Neill is the Head Master. The President is the Bishop of Durham, and the Patron is the Duke of Northumberland. The Report for 1854, states the number of pupils as *fifty*. By the census of 1851, there were *a hundred and thirty-two* deaf-mutes between the ages of five and fifteen years, in the four counties. The Institution is supported by donations and fees. The total expenses for 1854, were eight hundred and thirty-seven pounds. This however does not include the emoluments of the Head Master from private pupils. "Children should be sent not later than eight years of age, so that their education may be completed in proper time for their being apprenticed to some useful trade."

Of the fifty pupils in 1854,

2 were from families having had 4 deaf and dumb each.

2 " " " " " 3 " " " "

8 " " " " " 2 " " " "

4 had each a maternal cousin deaf and dumb.

The Committee of the Institution express their regret "that from want of funds and accommodation in the house, they are obliged to restrict the number of inmates," having been obliged to decline about thirty applications for admission, many of which were very urgent.

This Report contains some extracts from the Report of the Census of 1851.

The Land of Silence, is the *ad captandum* caption of an article in the July Number of the Edinburgh Review, on the subject of the instruction of the deaf and dumb. We hoped to find something to comment upon in this article, but the most we can say is that we have found it very unsatisfactory to read, and should find it unprofitable to bestow upon it

much further attention. Of the writer's knowledge of the education of the deaf and dumb at the present day, it is enough to say that he appears to know nothing of Laurent Clerc, except as a pupil of Sicard, who was exhibited by the Abbé along with Massieu, and that speaking of places where schools are wanted in England, he mentions Newcastle for the northern counties, where there has been one in operation for sixteen years. On the whole it is, in our humble opinion, a very superficial and crude affair, evincing no more knowledge of the subject than might be picked up in a few hours reading, and with no merit as a composition except a certain smartness of style, which might take with some readers. Besides positive errors and blunders, there is an entire failure to present the elements of the questions attempted to be discussed, so as to convey any correct or even clear ideas to the general reader; much less to be instructive or at all satisfactory to the initiated. We are at a loss even to conjecture what particular design the writer had in mind unless to get up an article for the Review. We must say, however, that he seems amiable and honest enough in intention, and was probably actuated also by a vague desire of awakening an interest in behalf of the deaf and dumb, promotive of benefit to them.

Retreat for the Insane, at Hartford, Conn. The Thirty-first Annual Report, states the number of patients, April 1st, as 193; admitted during the year 169; total number in the course of the year 355; of whom were discharged 162; 73 of them recovered. Additions and improvements have been made in the buildings. The new lodge for patients is provided with excellent arrangements for *warming and ventilation*, put up under the direction of Dr. Butler, the Superintendent of the Retreat, which are explained in the Report by means of engraved representations. Two furnaces are set within and at opposite ends of a long brick chamber in the basement, running nearly the length of the building. The smoke pipes from the furnaces meet midway in this chamber, and thence pass into a larger pipe which ascends within

a ventilating chimney of still greater diameter, and receives also a pipe from a boiler for hot water, which is kept a going both summer and winter. The ventilators from all the rooms communicate, by a downward draft, with a passage leading to the bottom of this chimney,—and by the same means there is a draft through the close-stool in each patient's room. By this arrangement the rooms are effectually warmed through a hot air register near the ceiling, and out of the patient's reach. The whole is exceedingly well contrived and works admirably.

Importance of Ventilation. The following is an extract from an Address by Dr. Joseph M. Smith, on the occasion of the opening, April 19th, 1855, of a building added to the New York Hospital :

“As the infectious atmosphere of hospitals, jails, ships, and squalid habitations of the poor originates, as there is good reason to believe, from human exhalations, and defective ventilations, it becomes a question of importance to ascertain the amount of such exhalations from given numbers of individuals in given spaces of time. By an elaborate and careful investigation it has been determined that the daily discharge of matter from the lungs and skin is greater than that from the bowels and bladder. The average amount exhaled from the lungs and skin of a healthy adult of ordinary size, in 24 hours, is about 40 oz., and of this quantity about 10 dwt. consist of animal matter. If the number of patients in this building be 200, then the total amount of pulmonary and cutaneous exhalations will be in one day, 666 lb. 8 oz.; in one month of 30 days, 20,000 lb., and in one year, or 365 days, 243,334 lb. 4 oz.; and the amount of animal or organic matter in these exhalations will be in one day, 8 lb. 4 oz.; in one month, 250 lb., and in one year, 3,040 lb. 8 oz. The amount of effete matter emitted from the lungs and skin of the 500 patients in this Hospital would be in one year 608,333 lb. 4 oz., and of animal matter, 7,604 lb. 2 oz. Such estimates enable us to judge of the degree of liability to disease, originating in ill-ventilated or over-crowded human habitations.”

Recovery from Deafness. We have picked up the following accounts of remarkable cures of deafness, and give them as we find them. The first is from the New York Evening Post, July 13th, 1855.

“The Medina Tribune gives an account of a young man 22 years of age, who, when but nine years old, became deaf and dumb, and thus remained

until about a week ago, when he was taken with violent spasms of the chest, during which he threw up a small quantity of blood, and after which he suddenly discovered that his hearing and powers of speech had been entirely restored. At last accounts he was slowly recovering from his late difficulty, and his hearing was still perfect."

The next is from the New Haven Register, June 21st.

"*Remarkable Recovery.* Mr. John Connelly, a gardener, well known in this city, has for a long period of years been afflicted with deafness, so much so as to prevent his hearing the loudest voice, except by a close application of the mouth to his ear. About a week ago, while crossing the green, he was startled by distinctly hearing the sound of a carriage passing by. Since that time he has been able to hear perfectly the slightest noises. No cause is ascribed for this strange and sudden recovery, as he had years ago given up all hope of being able to hear again, and had used no means to enable him to do so. Mr. C. is a worthy and honest man, and there is no doubt of the correctness of the above. Several deaf persons have since called upon him; whether for the purpose of obtaining the recipe for his cure, deponent saith not."

Le Bienfaiteur des Sourds-muets et des Aveugles for November, 1854, has the following:—

"Dr. Baudelocque has presented to the Academy of Sciences, a young lad deaf and dumb from birth, whom he has radically cured of his deaf-dumbness. He made him repeat several fables, the commandments, the table of Pythagoras, the child articulating clearly and making himself very well understood. He answered all the questions which were addressed to him, in such a manner as to prove that he heard perfectly. Deaf-dumbness, said the skillful surgeon, is not then so incurable as it is supposed to be."

The same, September, 1854, relates that a deaf-mute from birth, her infant falling, cried "*Ma fille*;" and from that time her hearing and speech continued to improve!!

Died, at Norwich, Conn., on the 18th of June, Lucy Backus, a deaf-mute and a former pupil of the American Asylum, aged 78 years. She was born in March, 1777, and entered the Asylum, May 7th, 1817, about three weeks after it was first opened, being then 40 years of age, and remained three years under instruction.

Married, at Newburyport, Mass., August 7th, Mr. Wilson Whiton, an instructor in the American Asylum, to Miss Sybil Smith Richards, a former pupil of the Asylum.

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THE CENSUS OF THE DEAF AND DUMB IN 1851.

BY DAVID BUXTON.*

[Read before the Statistical Section of the British Association for the Advancement of Science, at Liverpool, 23rd September, 1854.]

SINCE the instruction of the Deaf and Dumb has begun to attract general attention, and to receive, in some countries, the aid of governments, enumerations of this afflicted class of persons have been made in many of the countries of Europe, and also in connection with the three last national enumerations of the people in the United States of America.† The first time that any enquiry of the kind was attempted in this country, was at the census of 1851. "The plan adopted," and described in the report recently presented to parliament, "was the very simple one of including in the 'householder's schedule,' left at every house, a column in which was to be written 'blind,' or 'deaf and dumb,' against

* [It gives us pleasure to number among our contributors the author of this paper, the Principal of the Liverpool School for the Deaf and Dumb. Though the same has appeared in print on the other side of the Atlantic, our acknowledgments are none the less due to Mr. Buxton for the manuscript copy which he politely forwarded for our use. ED. AM. ANNALS.]

† Dr. Peet, of New York. Statistics of the Deaf and Dumb, p. 7.

the name of any member of the family so afflicted.”* The results of this enquiry have now been made public, and we are no longer dependent, for the statistics of blindness and deaf-muteism in this country,” upon “estimates and conjectures, founded chiefly upon returns obtained in foreign states, or the limited experience of a few public institutions.”†

The report informs us, that, “owing to the difficulty of ascertaining the existence of dumbness in extreme infancy, the number of cases returned under that head must necessarily be slightly deficient;” but, it is “presumed that the returns . . . are on the whole tolerably complete.”‡ Now, if, from this cause, the actual number of young children who are deaf is understated,—of which there can be little doubt (it is even estimated that 1,241 would not be too many to add on this account,§)—it is, I think, equally certain that many aged persons are put down in these tables as “deaf and dumb,” who are simply deaf from infirmity of old age: the power of audition having failed like the other faculties, and become in many cases, either greatly impaired, or totally extinguished, by the gradual decay of nature. It is evident, however, that these are not the persons whom we have in our minds when we speak of the “deaf and dumb.” The census report itself distinguishes the two classes, in remarking that “the want of the sense of hearing in infants, or indeed, in children at any age under two years, by depriving them of the power of acquiring language,|| necessarily causes partial or total dumbness. In later life,” it is added, “when speech has been acquired, deafness is attended with much less inconvenience.”¶ The former class only are the deaf and dumb *proper*; and it can but lead to error to confound

* Census of Great Britain, 1851. Population Tables, II., vol. i., § 5. Report, p. 109.

† Ibid., p. 108.

‡ Ibid., p. 109.

§ Ibid., p. 115.

|| This is incorrect. The want of hearing does not occasion dumbness by “depriving” the sufferer “of the power of acquiring language,” but by depriving him of the power of hearing spoken words, and, as a consequence, preventing his learning to imitate them. There is also a strange confusion of the terms “*language*” and “*speech*” in this passage.

¶ Census of Great Britain, 1851. Note, p. 113.

the latter with them. Assuming, however, that the excess on this side of the account is counterbalanced by the omissions on the other, we may, upon the whole, take the given result as sufficiently correct for a general estimate, and for comparison with the returns of other countries, which have been prepared with precisely the same disadvantages, and are therefore subject to the same exceptions.

The commonness of errors in computations of this sort, is well known to those who are familiar with the subject. The population returns of the Grand Duchy of Baden, for instance, used to attract attention on account of the excessive proportion which they shewed of deaf-mutes to the whole population; but it has now been ascertained that the idiotic and the deaf and dumb had been reckoned together.* In the United States also, though the experience of several state enumerations, as well as of the national census on three separate occasions, has been had, it is found that the deaf and dumb returns are still very far from being accurate; and I have personal information that a considerable number of paupers in the poor-houses of the city of Glasgow, were returned as "deaf and dumb," who were merely deaf (or what is called "hard of hearing,") from old age. With these facts before us, we can hardly expect that our census returns should do more, at the best, than *approximate* to a true statement of the facts. One error probably goes to the balancing of another; and additional correctness must be looked for as

* Thirty-fourth Report (1854) of the New York Institution for the Deaf and Dumb, p. 31. Strangely enough, an error of the same kind has been made in this country, as may be seen in the tables recently published. In vol. i., p. 323, we read that the sum of twenty-three deaf and dumb in the Colchester district is made up by the addition of "nineteen inmates of the Branch Asylum for Idiots, Essex Hall." Of the parent Idiot Asylum, at Highgate, there is no account in any of the Reports of the Census, though it had been instituted four years before. The only school of the kind mentioned in the Education Returns is a small one at Bath, to which the Population Returns contain no allusion whatever. The Asylum for Idiots, founded in 1847, contained in April, 1852, 141 pupils and patients, and the number has since increased to 200. The new Asylum, in course of erection, is to accommodate 400 inmates, and there are 200 applicants waiting for admission. (See Report for 1853.)

the fruit of additional experience, in the prosecution of enquiries of such a special and peculiar character.

But the deaf and dumb have been included in two different branches of the enquiry connected with the census of 1851. The population tables purport to tell us their numbers, both locally and in the aggregate; and the education tables profess to shew the nature and extent of the provision which is made for their education. Concerning the former tables, there can be no question that they are most valuable, and likely to be of great utility; whereas the latter are so defective and fallacious, as to be worse than useless. There seemed a possibility, at first, that this might be the result of accident, or of omissions on the part of school authorities to supply the requisite information. But it is not so. You will find in the population returns, an account of every single school which is omitted in the education tables: which proves that the information *was* furnished, and that it had not only been received but noted. We are, therefore, presented with this anomaly; the returns on education contain no adequate account of our schools, or of the number of pupils in them, but the population tables *do*: the inmates of educational institutions, excluded from the census of education, find a place for incidental mention in the foot-notes of the population tables, not however, as school children under instruction, but merely as a portion of the population. Now it is a fact that, in this country, private liberality has raised, and is raising annually, for the education of the deaf and dumb, a sum equal in amount to that which in France and the United States respectively, is granted from the public funds for the same purpose.* The donors, and

* The writer has shown this elsewhere. See a paper published in the "Transactions of the Historic Society of Lancashire and Cheshire," Liverpool, 1854, entitled "The Education of the Deaf and Dumb in Lancashire and Cheshire." The amount raised in England is 20,000*l.*, but in the whole of Great Britain about 24,000*l.* per annum. In France upwards of 600,000 francs are voted, and in the United States the sum is estimated at 120,000 dollars.

[The Editor of the *ANNALS* must take the liberty to add, that the estimate of the United States is by far too low *for the present time*. The sum named is hardly, if at all, above half the aggregate current expenses of our seventeen Institutions

indeed, the whole community, are entitled to know, and in any public document of this kind they will naturally expect to find, that the results obtained are proportionate to the support afforded. But, consulted with this view, nothing can be more deceptive and useless than the education tables of the last census. I therefore think it a duty to the cause of deaf-mute instruction in this country, and to the various institutions in which it is carried on, that the present unequalled opportunity should be employed to vindicate our national reputation in this matter; to shew that these tables do not accurately state either how much money is raised, or how many schools are supported, or how much work is done; that, taken as evidence of what has been effected for the education of the deaf and dumb in Great Britain, since the first public institution was established for their benefit, in London, sixty-two years ago, these tables so greatly understate the case, as to do gross injustice to the noble spirit of beneficence which supports our schools, and to depose this country from the rank which it really holds among the other great nations of the world, in respect to the provision made for the education of the deaf and dumb. The education tables tell us, that in 1851, there were nine schools for the deaf and dumb in England (Table C, p. 95,) and two in Scotland (Table C, p. 159;) that all these eleven schools sent returns of their income for the year 1850, and that the income of the two Scottish schools from all sources (there being no endowment,) was 1,405*l.*; while that of the nine English schools (three of which received altogether, 114*l.* from endowment,) was 9,403*l.* (Tables C, quoted above.) Now, the amount of income thus put down for the whole of the English schools, was exceeded by that of a single institution, not included in the returns at all. Moreover, instead of 114*l.* being the whole sum derivable from endowments, the proceeds of invested funds and other property belonging to that one institution amounted in the same year, to forty

for the year 1854; of which but a trifling amount comes from paying pupils. Besides this, considerable sums are bestowed yearly for buildings and for other extraordinary expenses.]

times that sum, being upwards of 4,500*l.* There is also a provision made for the deaf and dumb, in the city of Edinburgh, arising solely from endowment, of which you will find no mention whatever in the education tables, though the population report will tell you that there were forty pupils there.

In order to shew that the education returns are not to be relied upon, as evidence of the position of deaf-mute instruction in this country, it is necessary that I should avail myself of other sources of intelligence, besides those which the census reports themselves furnish. Where the giving of information was optional, it may have been withheld. Therefore, while we look for an accurate statement of one class of facts, there is another class, the imperfectness of which may be readily accounted for, and of course excused. But this very imperfectness itself shews, what I have undertaken to prove, that as evidence of the state of deaf-mute instruction, these returns are of no value whatever.

Proceeding in the examination of the census report on education, published "by authority of the Registrar General," we find, from the dates given, that no existing school for the deaf and dumb was established in England, prior to 1821 (Table K, p. 105;) whereas the London asylum was founded in 1792, and the Birmingham school in 1812. But these two institutions, though the oldest in England, are not mentioned in the returns at all; nor is the school at Exeter, nor a private one at Rugby, nor the institution at Glasgow, nor that at Aberdeen, nor that department for the deaf and dumb in Donaldson's Hospital, Edinburgh, which was just now alluded to. Yet every one of these, though excluded altogether from the education reports, must have made returns, and those returns must have been received, for each school is mentioned, and the number of pupils given, in the notes to the supplementary tables of the population returns. One school, mentioned by name in the education report, is omitted in the other: still, the excess of the deaf and dumb to the whole population in the town of Brighton (see vol. i., p. 136,) shews that the inmates of the institution there

must have been reckoned, though the customary special note is not added.

We will now endeavor, from the returns of the population, to supply the deficiencies of those on education. It will then be seen, from comparison of the census tables themselves, how far below the truth is the statement which has gone forth to the world, as the official declaration on this important subject.

In Table O* (the classification of schools in their respective counties,) *nine* institutions for the deaf and dumb are given; in Table P† (or the classification in towns,) there are only *seven*; one of the two schools in Lancashire, and the one in Yorkshire, not being placed in the table for boroughs and large towns." The nine schools enumerated, are the following:—

	Table O.	Table P.	Number of Pupils.
	Counties.	Boroughs.	
1	Gloucestershire	Bristol	30
2	Lancashire	1. Liverpool	56
3	Ditto	2. (Not named)	80
4	Middlesex	London	5
5	Northumberland	Newcastle	27
6	Somerset	Bath	47
7	Sussex	Brighton	38
8	Yorkshire. West Riding	(Not named)	87
9	South Wales	Swansea	22
		Total	392

The numbers given in the population returns differ from these in almost every case, being usually less. And it arises, I apprehend, from this circumstance: the education return would probably state the number of pupils upon the books; the other, being limited to those actually residing upon the spot on a given day, would exclude both day-scholars and absentees, while it would include such deaf and dumb adults as might be employed in the various institutions, either as teachers or servants. Thus, in the education census, the pupils of the Liverpool school are stated to be 56; but in the popula-

* pp. 110-124.

† pp. 125-136.

tion tables, only 32 inmates are returned; the remainder, being day-scholars, would be taken into the account at their own homes. The school which stands third in the foregoing table, is the one at Manchester, though it is nowhere so described, from the fact that it is situated in a different registration district. Our Transatlantic friends, to whom the ordinary local designations of our schools are so familiar, would be sorely puzzled to recognize under such denominations as "St. George, Southwark," "Barton-upon-Irwell," "King's Norton," and "St. Thomas," the localities of the London, Manchester, Birmingham and Exeter schools. In that section of the census report which treats of the deaf and dumb, they may read the following passage: "In London, a larger proportion is observed between 5 and 15 years of age, than elsewhere; a circumstance attributable to the institutions for the deaf and dumb established in the metropolis."* Thus speaks the one report. Turning to the other, we find the inconsistent and absurd statement, that there was just *one* such institution in the metropolis, containing five pupils!† Five pupils out of 1,325 deaf and dumb, in a population of 2,362,236! Again, we read, "throughout the country, a very small number, scarcely more than 1,100, were returned as inmates of schools or asylums."‡ But where are they? The report which especially refers to "schools and asylums," gives us, instead of 1,100, less than 500, as the number of pupils in all the institutions for the deaf and dumb, throughout England, Scotland, and Wales. The population tables enable us to add to the nine schools mentioned in the education report, the following:

Name of School.	Where Returned.	Number of Pupils.
London	St. George, Southwark	301
Birmingham	King's Norton	65
Exeter	St. Thomas	39
Rugby	(Private)	19
		424
To be added from former list		392
Total		816

* Report, vol. i., p. 115.

† pp. 116, 136.

‡ p. 115.

Thus we more than double the return which professes to give officially and authoritatively, the status of deaf-mute instruction in England.

The same fallacious document states the schools in Scotland to be two, with 89 pupils. Again consulting the population returns, we find allusion to *five* separate establishments, containing nearly three times the number of pupils stated.

	County.	Town.	Number of Inmates.
1	Lanarkshire	Glasgow	87
2	Edinburghshire	1. Edinburgh	68
3	Ditto	2. Donaldson's Hospital	40
4	Forfarshire	Dundee	24
5	Aberdeenshire	Aberdeen	31
Total			250

Seeing then, that from the returns before us, we can prove that our English institutions were not 9, with 392 pupils, but 13, with 816; and that the Scottish institutions, instead of being two in number, with 89 inmates, were 5, and contained 250; the number of schools thus omitted being 7, and of pupils no less than 585, or 55 per cent., we hold ourselves justified in declining to be judged by the evidence tendered in the education report, and in doing our utmost to discredit and to correct its injurious testimony.

The latest and most authentic table which has been prepared, shews that at the commencement of the present year, the schools in the United Kingdom contained 1,401 pupils, *viz.*,

England and Wales	854
Scotland	259
Ireland	288
Total	1,401 *

Since the dates of their establishment, the British institutions have received nearly 7,000 pupils: in the following proportions:

* See Report of the Glasgow Institution for 1854, p. 7.

Name of Institution.	Established.	Number Admitted.
London	1792	2,544
Birmingham	1812	380
Manchester	1823	413
Liverpool	1825	310
Exeter	1827	212
Yorkshire (Doncaster)	1829	430
Newcastle	1839	105
Brighton	1841	119
Bristol	1841	78
Bath	1842	60
Cambrian (Swansea)	1847	40
Total for England and Wales		4,691
In the Irish Schools, there were or had been under instruction, when the Census Report was prepared, (See <i>Status of Disease</i> , &c. Table xiii., p. 34)		1,081
The Scottish Schools, having been longer in existence, may safely be put down at the same number, or		1,100
Total for Great Britain and Ireland		6,872

The total number of the deaf and dumb returned in the various enumerations for the United Kingdom, is—

	Number of Deaf and Dumb.	Population.	Proportion.
England	9,543	16,738,695	1 : 1,754
Ireland	4,747	6,552,324	1 : 1,380
Scotland	2,155	2,888,742	1 : 1,340
Wales	771	1,188,914	1 : 1,542
Islands in the British Seas }	84	143,126	1 : 1,704
	17,300	27,511,801	1 : 1,590

This result of 1 in 1,590, for all the British population, is most remarkable, on account of its close approximation to the average for the whole of Europe, which according to the latest returns is stated to be 1 in 1,593.*

As to the local prevalence of deafness, the proportion varies greatly in different counties. The following list exhibits the extremes of this diversity :

* Census Report on Population, vol. 1., p. 113.

In Herefordshire	there is 1 person deaf and dumb in every 1,054 inhabitants.			
" Worcestershire	" 1	"	"	1,160
" Derbyshire	" 1	"	"	1,272
" Cornwall	" 1	"	"	1,278
" Lancashire	" 1	"	"	2,045
" E. R. of Yorkshire	" 1	"	"	2,231
" Monmouthshire	" 1	"	"	2,300
" Kent (ex.-Metrop.)	" 1	"	"	2,343
" Durham	" 1	"	"	2,480
" Huntingdonshire	" 1	"	"	3,016

Thus for 1 deaf and dumb in Lancashire there are 2 in Herefordshire.
 " 1 " Huntingdonshire " 3 in Herefordshire.
 " 1 " E. R. Yorkshire " 2 in Worcestershire.
 " 1 " Durham " { 2 in Derbyshire and
 " " " " 2 in Cornwall.

In the general table, wherein the counties are grouped into districts, these results appear somewhat modified. The highest averages appear, 1, in the northern counties of Scot-

Table 51.		Population.	Number of Deaf and Dumb.	Proportion to Population.
Great Britain and Islands in the British Seas .		20,959,477	12,553	One in 1,670
England and Wales		17,927,609	10,314	1,738
Scotland		2,888,742	2,155	1,340
Islands in the British Seas		143,126	84	1,704
<i>England and Wales.</i>				
I. London		2,362,236	1,325	1,783
II. South Eastern—ex.-Metrop., Surrey, and Kent; Sussex, Hants, Berks		1,628,386	836	1,948
III. South Midland—ex.-Metrop., Middlesex, Herts, Bucks, Oxon, Northamptonshire, Hunts, Beds, Cambridgeshire		1,234,332	649	1,902
IV. Eastern—Essex, Suffolk, Norfolk		1,113,982	669	1,665
V. South Western—Wilts, Dorset, Devon, Cornwall, Somerset		1,803,291	1,295	1,393
VI. West Midland—Gloucestershire, Herefordshire, Salop, Staffordshire, Worcestershire, Warwickshire		2,132,930	1,325	1,610
VII. North Midland—Leicestershire, Rutlandshire, Lincolnshire, Nottinghamshire, Derbyshire		1,214,538	694	1,750
VIII. North Western—Cheshire, Lancashire		2,490,827	1,237	2,014
IX. Yorkshire		1,789,047	1,042	1,717
X. Northern—Durham, Northumberland, Cumberland, Westmoreland		969,126	471	2,058
XI. Welsh—N. W., S. W., Monmouthshire		1,188,914	771	1,542
<i>Scotland.</i>				
Southern Counties		1,813,562	1,225	1,480
Northern Counties		1,075,180	930	1,156

land; 2, in the south-western division of England, which comprises Wilts, Dorset, Devon, Cornwall, and Somerset; and 3, in the southern counties of Scotland: and the lowest averages in the kingdom are found in the north-western division of England, (Lancashire and Cheshire,) and in the northern counties, Durham, Northumberland, Cumberland, and Westmoreland. The following table, from the census report, gives the full statement. [See the preceding page.]

In the four provinces of Ireland, the following is found to be the proportion:

Leinster . . .	1 deaf and dumb in 1,474
Connaught . .	1 " 1,499
Ulster . . .	1 " 1,318
Munster . . .	1 " 1,317

The returns for counties shew a greater disparity:—

In Roscommon, Westmeath, Dublin, and Kildare, the average is	1 : 1,935
" Mayo, Limerick, Donegal, Waterford, Wicklow, Tipperary, Tyrone, and Fermanagh	1 : 1,068
" Wicklow alone it amounts to	1 : 1,031

These statistics of the deaf and dumb in Ireland are taken from the supplementary report on the Irish census, which has lately been presented to parliament, under the title of the "*Status of Disease*," pp. 8-10. That part of the volume which refers to the deaf and dumb, forms one of the most valuable documents which has ever been published in this country upon the subject. For the facts to which I am now about to refer, I am indebted to the recent reports of the New York institution for the deaf and dumb, and to other publications of its president and principal, Dr. Peet, with which that gentleman has kindly furnished me.

For the United States, we gather from the census tables of 1850, the following returns:—

	Whole Population.	Deaf and Dumb.	Proportion.
White population	19,557,271	9,085	1 : 2,152
Coloured	3,633,803	632	1 : 5,750

In the state of New York, there were returned 1,253 deaf and dumb in 3,097,384, or 1 in 2,473: but a comparison of the various counties composing the state, shews that the averages range from 1 in 1,100, 1,200, and 1,300, to 1 in 4,500, 4,800, and 5,000.

In the North Eastern Counties	the proportion is	1 in 1,799*
“ South Eastern “ “	“	1 in 2,880
“ City of New York itself “	“	1 in 3,996

Extending our view to the whole of the states in the Union, we find that in the

Southern States	the proportion is	1 in 2,020
Northern “	“	1 in 2,060
Extreme Western (Texas and New Mexico) “	“	1 in 2,800

California, Utah, Oregon and Minnesota, are also returned, but in such a form as shews how unreasonable it is to expect from countries so recently settled, and characterized by such peculiar social conditions, any satisfactory data on such a subject. Out of a population of 32,276, only 6 deaf-mutes are returned. The very act of including such returns with the rest, only deranges and falsifies the conclusions which might be fairly drawn from facts which are better ascertained, and more trustworthy. As a general result, we have,

For all the Atlantic States	1 deaf and dumb in	1,961
“ Western States and Territories 1	“	2,245

and a general average for the whole of the United States (but of the white population only, for that alone can be relied upon,) of 1 deaf and dumb in every 2,152 persons.

In France (according to an official census of the population, published by the Minister of the Interior, by a decree of May 10th, 1852,) there are 29,512 deaf-mutes. This, in a population of 35,783,170, gives 1 deaf and dumb in 1,212. The only other European country, concerning which we have official accounts sufficiently recent to be classed with those already reviewed, is Prussia. There, in 1849, in a popula-

* This result agrees exactly with that for the white population of the six New England States, where 1,504 are deaf and dumb out of 2,705,772=1 in 1,799.

tion of 16,331,187, there were 11,973 deaf and dumb = 1 in 1,364.

The variations in the proportion which the different departments of France exhibit, are very striking. According to a Table dated January 1, 1853, and published at Paris, in a monthly periodical on subjects connected with the deaf and dumb and the blind,* the proportions vary from 1 in 686 and 1 in 691 in Corsica and the Upper Rhine, to 1 in 2,515 in the department of the Lower Seine.

In	2 departments	the proportion exceeds 1 in	700
"	4	"	1 " 800
"	6	"	1 " 900
"	8	"	1 " 1,000
"	6	"	1 " 1,100
"	11	"	1 " 1,200
"	10	"	1 " 1,300
"	10	"	1 " 1,400
"	9	"	1 " 1,500
"	12	"	1 " 1,600
"	3	"	1 " 1,700
"	2	"	1 " 1,800

The three highest are, the Tarn = 1 : 2,123, the Seine = 1 : 2,481, and the Lower Seine = 1 : 2,515.

The census tables of 1851 furnish us with the *ages* of the deaf and dumb in this country; which, however, I shall only glance at here, with a view to ascertain how far those which are of the ordinary school age are under instruction.

Of both sexes, there were in the various districts into which England was divided, the following numbers:—

Districts.	Age 5-10.	Age 10-15.	Total 5-15.
London	227	327	554
South Eastern	136	119	255
South Midland	110	63	173
Eastern	114	79	193
South Western	209	187	396
West Midland	209	210	419
North Midland	119	69	188
North Western	188	205	393
Yorkshire	172	168	340
Northern	78	54	132
Wales	110	124	234
	1,672	1,605	3,277

* Le Bienfaiteur des Sourds-muets et des Aveugles Paris, Juillet, 1853.
No. 1, p. 24.

The age of admission into our English institutions, and other circumstances, result in this, that practically, the pupils may be considered to be between the ages of 9 and 14 years. The table just given affords an average of 327 per year, between the ages of 5 and 15 years. For five of those years (say 9-14,) this would make the number 1,635. We have already seen that the number under instruction in 1851, was 816; exactly one-half of what, upon this calculation, it should have been. In Scotland, there were, at the same time, between 5 and 10 years old, 315 deaf and dumb children: and between 10 and 15 years, 395, making 710 altogether. By the same reckoning, this gives 355 for the usual five years at school: the actual number being 250, or five-sevenths of the whole. In Ireland, the following results appeared:—

Provinces.	Aged 5-10.	Aged 10-15.	Total 5-15.
Leinster	168	158	326
Munster	222	190	412
Ulster	194	221	415
Connaught	88	116	204
	672	685	1,357

Five times the yearly average would here give us 678 children, who ought to have been at school: whereas the number was but 234, or one-third of the eligible number.

It results, therefore, that of the deaf and dumb children computed to be of the ages of 9-14, there were only the following proportions actually at school:—

Ireland	234 out of	678 =	34½ per cent.
England and Wales	816 “	1,635 =	50 “
Scotland	250 “	355 =	70 “

Comparing the children who are known to be under instruction, with the whole of the deaf-mute population, we have

In Ireland	234 :	4,747 =	5 per cent.
“ France	1,642 :	29,512 =	5½ per cent.
“ England and Wales	816 :	9,543 =	nearly 8 per cent.*

* As the 816 pupils in England and Wales are equal to 8 per cent. of the whole deaf and dumb population, and to 50 per cent. of those who should be at

In Scotland . . .	250 : 2,155 = more than $11\frac{1}{2}$ per cent.
“ United States . . .	1,162 : 9,717 = nearly 12 per cent.

If it be thought that these are small results, it should be remembered, not only what is being done, but what has been done, and that the whole has been accomplished within the last century. There are now, in different parts of the world—*i. e.* in Europe and North America, 200 schools for the deaf and dumb. A century ago, there was not one. Nearly 7,000 persons have received education in the schools of Great Britain since 1792; and nearly 5,000 in those of the United States since 1817. How many more in the continental schools, all within the century, I have no means of ascertaining. But these, instead of being insignificant, are indeed marvellous results, when we remember the point of starting. It was in 1754, that De l'Epée was first brought by the merest accident as it seemed, into contact with two sufferers under that calamity, the sad consequences of which he thenceforward devoted himself to alleviate. In the same year, a beginning was made by Samuel Heinicke, with a single pupil, in Dresden. In 1760, with one pupil also, Thomas Braidwood opened a school, at Edinburgh, in a place which received the name of *Dumbiedikes*, a designation which the author of *Waverley* has made immortal.*

And from these beginnings have sprung all the schools which are now to be found in almost every considerable city in the world. When, therefore, the admiration of posterity is challenged for the great social improvements which have been made during the last centennial period, let not this be forgotten. When, for example, the historian points, as the works of this age, to the illumination of our thoroughfares and buildings,—the navigation of our streams,—the spanning of the vastest oceans of the earth by the agency of steam,—the practical contiguity of remote places, which has been

school, it follows that 16 per cent. of the population is the number which should be under instruction. Formerly, before census returns were available, this number used to be estimated at one-sixth, which is as near to 16 per cent. as possible. Thus, by both computations we arrive at the same result.

* See “Heart of Mid Lothian.” Note E.

brought about by the discoveries of Watt, and Fulton, and Stephenson,—the subjugation of the subtlest principle in nature, for the transmission of thought, and the transaction of daily affairs;—when he shall pronounce his deserved panegyric upon the monuments of human genius which surround us,—upon the mighty achievements of well-directed skill and industry,—the vast development of natural resources, and the wonderful augmentation of the means of human happiness, which have thence arisen,—let him remember that all this would have been entirely lost upon one numerous class in the community, if it had not been accompanied by that application of a previous discovery, which has made the education of the deaf and dumb a thing not only possible, but actual; taking it forever out of the barren field of speculation and theory, and founding upon it one of the ordinary and permanent institutions of society.

If, from the local associations which are so strong upon us at present, I might draw an augury for the future, I would say, that as “the glory of this latter house,” in which we are assembled,* and which has been inaugurated in the centenary year of deaf and dumb institutions, exceeds that of the other public edifice,† which was opened with so much hope and rejoicing a hundred years ago, and as this magnificent structure aptly symbolizes the material greatness and rapid development of this community, so would I anticipate that the century now opening may equally surpass the epoch just closed, in its important and beneficial bearings upon the condition of the deaf and dumb, not only of our own nation, but of every country upon earth.

* St. George’s Hall, Liverpool, opened September, 1854.

† The Town Hall of Liverpool, opened A. D. 1754.

RESPONSIBILITY OF THE TEACHER OF THE DEAF AND DUMB.

BY BENJAMIN TALBOT.

THAT the teacher of deaf-mutes occupies a position of great and peculiar responsibility, few or none will deny. This is true, indeed, of the instructor in any department, of whatever grade; but in a far higher degree is it true of the teacher of the deaf and dumb. Those who undertake to develop the minds of children who have their hearing, may share the responsibility of their position with others. The influence of the parent and family connections, of older acquaintances and friends, have much to do in molding the intellectual and moral character of such; and the teacher can not be held entirely responsible for his charge. So much is due to early impressions with which the teacher has nothing to do, so much to extraneous influences while his pupils are under his care; that while he can not take to himself the whole credit of their intellectual progress and moral improvement, he may justly claim a large allowance for whatever is amiss in them.

But with the instructor of the deaf and dumb the case is very different. The class for which he labors is so shut out from the ordinary means of communication, that these early impressions and extraneous influences have comparatively little effect, and the mind of the pupil is left to become whatever the teacher chooses to make it. And as the circle of influence at work on the deaf and dumb pupil is thus brought into a narrow compass—so is the range of responsibility circumscribed and limited by equally narrow bounds. Single-handed and alone the teacher has undertaken his task; unaided by any influence from without, must he perform his work. Alone must he bear all its trials and burdens; the credit of success, or the disgrace of failure, will rest on him alone. Truly, then, his responsibility is great, and may furnish us a suitable theme for reflection.

In expanding the subject before us, it is natural to con-

sider, first, the teacher's responsibility to his immediate charge. And here words fail us fitly to express the greatness of the task assumed. It is nothing less than the creation of a mental and moral character for the subject of his labors. The mind of the uneducated mute, though not absolutely a blank, devoid of thought or feeling, is yet so nearly this, that it can be easily shaped and largely controlled by the efforts of the teacher. It is, as it were, a book, of fair proportions and elegantly bound, but whose pages are as yet untouched by the characters which make it significant and intelligible. On these blank pages it is the privilege of the teacher to write, with the hand of a master, those lines which shall complete its symmetry and usefulness. He has in his own hands the making or the marring of the work. If, through negligence of his duty, or want of fitness for his office, he writes with careless hand, and in an imperfect manner; if he fails to correct and re-correct, as occasion may demand, the imperfections of his work, it will stand a monument to his shame, destitute of the beauty and glory which rightly belong to it. But if, with ceaseless diligence and untiring patience, he devotes himself to his work, bestowing on it careful, patient thought, and bending his whole mind to its perfection, his labor will meet its due reward, and he will have the satisfaction of seeing his work grow under his hands, in all the harmony and strength which he may desire. His efforts will not be in vain; he will produce a work which shall stand through unending ages, as a memorial of his faithfulness and ability; the work, not of a bungler, but of a master.

Thus may the instructor of the deaf-mute, in a preëminent degree, shape and control the minds of his pupils. He is to them, directly or indirectly, the only source of knowledge and information. To his instructions in the class-room, they owe whatever skill and facility they may acquire in the use of language; from his success in directing their studies, they derive all their attainments in historical, geographical, or scientific information. Without his guidance, the mute would find the sea of knowledge a *mare ignotum*, and would

drift hither and thither with every change of current or of breeze. His bark would be dashed against the hidden rocks of error, or would run aground in the shallow waters of uncertainty and doubt. Unless he lends his aid, again and again, the timid adventurer will be appalled and discouraged by the seeming magnitude of the difficulties he must encounter, and will despairingly give up every hope of reaching the wished-for haven. The teacher must stand by him, to point out the guiding-stars and landmarks of his course, to encourage him in every effort of self-exertion, and at all times to assist him as occasion may require. Thus, and thus only, is he fulfilling the responsibilities of his position. Professing to be fitted, by nature and education, for the post he has assumed, he would be recreant to his trust, if he did any less than this. He has taken it upon himself to stand between his pupil and the fountain of knowledge, and to instruct the thirsty one how he may draw the refreshing and life-giving waters. If then he does not guide him aright, if he fails or neglects to furnish that knowledge which he has in store; he is guilty of a breach of trust towards the object of his care, and is justly chargeable with a culpable disregard of his responsibility. The pupil has no other source of knowledge within his reach. Having, from the misfortune of his nature or from accident, no means of communication with mankind at large, he can not by contact with his fellows make any gains in knowledge or information. The busy, noisy mouth of the world utters no sound to him; and, however profitable its teachings, he may not profit by them in the least. Books, too, those repositories of knowledge, where the student may seek and find the results of past investigations and the record of past events, are to the uneducated mute but *sealed books*; and permission to read and study them is but mockery; the unfeeling offer of the waters of Tantalus, ever receding from the lips of him who stooped to drink.

The pupil, then, must depend, at least, in his earlier stages, on the teacher, for all the instruction he is to receive. He can get it nowhere else. And not only is this true in the

pursuit of secular knowledge, but in an equal if not a higher degree in the religious and moral instruction so necessary to the highest welfare of the deaf and dumb. Here, too, the labor of the teacher is indispensable, that the principles of moral action implanted by the Creator may not lie dormant and inactive, but may receive their due development and produce their legitimate fruit. The mute is confessedly as deficient in moral knowledge as the veriest heathen in pagan lands. To many of this class the ideas of a God of boundless wisdom, power, and goodness; of the distinction between right and wrong, and of a future state of rewards and punishments, are strange and unwonted ideas. With others, who may in some way have gained these and similar ideas, there is all that confusion of mind on moral subjects, and all that difficulty of comprehending them, which we find in the ignorant every where. There is, therefore, abundant need of the most strenuous and faithful exertions of the teacher to cultivate the moral nature of his pupils aright, and thus secure their highest good. And, so susceptible are they in general to right impressions, so pliable and yielding under judicious treatment, that there is the greatest encouragement to effort in this direction. The teacher, then, is chargeable with gross negligence, if he fails to do everything in his power for the moral advancement of his pupils. His responsibility is no less than that of those who are set to "watch for souls" in the sacred office of the Christian ministry; and unfaithfulness in the performance of this duty will be attended by as disastrous consequences in the one case as in the other.

The responsibility of the teacher of deaf-mutes is still further increased, if possible, by the implicit confidence reposed in him by his pupils. It makes no difference what the subject is, whether a question of fact, of history, or of natural philosophy, a point in morals, theology, or metaphysics; all are referred to the teacher, and his *ipse dixit* is enough to settle the case. Questions the most simple, and the most abstruse, are considered equally within his grasp, nor is anything supposed to be too hard for him. In the

eyes of the pupil, the teacher is "very wise." He has been studying all his life; there are at his command unlimited resources in the way of books; his information is, or seems to be, (and this is the same thing to the mute,) unbounded; and why should he not be regarded by the humble beginner, as a paragon of knowledge? What is his business, pray, but to know everything, that he may communicate everything to the young inquiring mind? And so it comes to pass that, whatever his attainments and whatever his deficiencies, he is supposed by his pupils to be possessed of all desirable or possible knowledge. He is to them at once, Bible, dictionary, and encyclopedia; a text-book for every branch of study; a general and inexhaustible repository of knowledge and information. On any subject his instructions have the force of law; his authority is quoted in all cases of dispute as an unerring and irreversible decision. If, then, his teachings have so great weight, if the confidence of the pupil is so readily reposed in him; surely he ought to merit this honor by a faithful performance of the duties devolving upon him, a most scrupulous discharge of the responsibilities belonging to his position. He must do nothing to lessen the respect, or shake the confidence, of his pupils; but should rather make every exertion to strengthen the hold he has upon their affections and judgments. He must show that he is actually possessed of the powers they ascribe to him, or the truth will sooner or later come to light, and his influence over them will be gone. All this he must do, remembering that he alone is responsible for the training of the child, and feeling that he is bound by every motive of duty, of philanthropy, and even of common honesty, to the faithful execution of his trust.

Again, secondly, the teacher is responsible to the parents of his pupils, as filling their places, and assuming their relations for the time being. The mute is, at the best, deprived, to a great extent, of the benefits of parental influence. From the misfortune of his condition, the usual means of communication between parent and child are denied to him. Whatever parental advice or instruction he receives, must

come to him through the medium of an imperfect language of looks and signs. For, few parents have the time or inclination, and fewer still perhaps, the ability, to invent a well-digested system of signs, which shall answer for the conveyance of all the ideas which the young mute should receive. The expressions of affection, of approbation or displeasure, and most of the emotions, may easily be conveyed to him; for these are as readily made known by a look and a gesture, as by words; and even the brute can make its instinctive wants and feelings understood. So too the more common commands and wishes of the parent may be brought to the understanding of the child with little difficulty. But here, in most cases, parents feel compelled to stop. To build up a system of signs, intelligible and concise enough for the purposes of instruction, is a work beyond their patience and their power. And so the unfortunate child loses all those little lessons of propriety and virtue which a parent only can give in the best manner, as well as the elementary knowledge it is so important to possess. Just here the professional teacher of deaf-mutes steps in, and offers to relieve the parents of their care. They listen to his proposals with mingled feelings of joy and anxiety. They are glad to know that there are those who have made the instruction of the mute their business; and hear with wonder and delight of the results which have attended their efforts in other cases. But they hesitate to give up their child; for they have learned to love it all the more warmly because of its unfortunate and helpless condition. Can they be sure that the darling object of their affections will meet with kind and tender treatment at the hands of the stranger? Can such a one understand as perfectly as themselves all the peculiarities of their little one; can he make allowance for the ignorance, the timidity, and the helplessness of the child; can he sympathize with it in all its little trials; and will he be as ready to supply its wants, as those who are bound to it by the ties of parental affection? All this the teacher asserts, and more. He claims to have gained the power, from his varied experience with the deaf and dumb, to detect all their peculiarities of char-

acter with more nicety and precision, than any parent can, from the observation, however constant, of a single case; and professes that he is better fitted to deal with the child than the parent can possibly be. He pledges himself, perhaps not openly, yet really, that the child shall make greater advances, both mentally and morally, under his care, than it possibly could under that of its natural protectors. A desire to secure the advantages of education, and to promote the welfare of the child, carries the day over parental fondness and parental fear; and, with many anxious thoughts, it is given up to the teacher. He thus assumes in reality the responsibilities of the parents. All its interests are committed to his keeping so long as it shall be under his instruction. He undertakes by his labors to develop and strengthen the powers of its mind; by imparting the necessary instruction, to fit it for future usefulness; to train its moral nature, by checking its wayward tendencies, and cultivating the more amiable faculties of the soul; and thus to make the child, in all respects, what it ought to be. Having undertaken this trust, he may not, he can not, decline its responsibility. He may indeed share it, in a measure, with the other officers of the institution to which he belongs, those who have the more immediate care of the household and family arrangements. But they relieve him of only a small share of his burden. They are responsible only for the health and bodily comfort of their charge; while he is to answer for its mental and moral condition; a responsibility the more weighty, in the same degree as the soul is more precious than the body. The parents of his pupil look to him for the redemption of his promise, express, or implied, that the child should be fairly and faithfully dealt with; that no pains should be spared to give it every facility afforded by the science of deaf-mute instruction, so far as they can be gained in his institution. And if the child does not make that progress in knowledge, and that improvement in character, which may fairly be expected from its natural ability and disposition, the parent may and should hold the teacher responsible for the deficiency.

Nor is the responsibility of the teacher limited by the duties he owes to the pupil and its parents. Society has claims upon him for the faithful discharge of his trust. Whether an institution for the deaf and dumb be supported by the friends of the pupils, by the generous contributions of whole-souled benevolence, or by that munificence on the part of the State which proceeds from a recognition of the just claims of this class upon its treasury; in either case, society has a deep interest and concern in the faithfulness of its teachers. The pecuniary or economical consideration is one of no small moment. Much money, from the contributions of individuals, or the bounty of the State, has been invested in appliances for the education of the deaf and dumb; and it is the interest of society that this be not wasted or perverted in its use. But this is only a small matter compared with the concern which society has in the proper education of this portion of itself. Volumes have been written on the necessity and benefits to the common weal of the universal diffusion of education; and the subject is still unexhausted and inexhaustible. It is not necessary here to repeat, in detail, the arguments sustaining general education. I allude to them simply to say that they apply with equal and even greater force to the education of the deaf and dumb. Does a speaking child become a more useful member of society from having been properly instructed in his youth? How much more true is it of the deaf and dumb! Are speaking persons checked in a career of vice, and restrained from the commission of crime, by the moral instructions of the family, the pulpit, and the press; and is not the mute improved in his character, and made a better subject of law, by the teachings he receives? Let the large and constantly increasing number of educated deaf-mutes answer. Have not many of this class already been, and are not many more yet to be, raised from a condition of helpless ignorance, to be worthy and respectable members of society; to add by their industrious habits to the wealth of the community; and to give weight by their example and assistance to all the better efforts for the progress of the

race? The slightest acquaintance with the results of deaf-mute instruction will prove that such is the case. A generous and intelligent community will not suffer the light which has begun to dawn on this unfortunate class, to be put out; but will foster all judicious efforts for their improvement. And as they shall show themselves more and more disposed to profit by these efforts, society will be inclined to increase rather than diminish their facilities for instruction. But the community at large can take no direct part in their education. The influence exerted on them must be left entirely to the teacher, who is thus loaded with a double weight of responsibility. He stands between society and the objects of his charge, responsible to both for the execution of his trust. As long as the pupil is under his care, he assumes whatever duties society may owe to it. Having entrusted him with the means requisite for its education, the public for the time has no further responsibility in the case. It looks to the teacher for the exertion of all the influences which in other cases combine to form and develop character. With speaking persons, society itself assists in this work, by the example of its more prominent members; and more especially by that prevailing public sentiment, for which society is responsible, and which, however silently it works, is yet effectual, for good or evil, on the mind of the youthful citizen. But the mute loses all this. His mind receives no bias from the workings of public sentiment, since he is shut out from society at large. His community is found within the walls of the institution in which he lives; and the leader and framer of all the public sentiment which bears on him is the teacher to whose care he is entrusted. All the knowledge which is to fit him to fill his place in life, all the moral and religious training which will cause him to exert a good influence over others, every thing in short which will make him a valuable member of the community, comes to him, if it comes at all, through the efforts of his instructor. If then the pupil comes out from under his training depraved in morals, or deficient in mental furniture and cultivation, society, after making due allowance for natural defects and

disadvantages, will justly hold the teacher responsible for whatever is amiss. The ignorance or vice of the mute will be chargeable on his instructor, unless he has from the first made faithful and constant efforts for his elevation in morals and intelligence.

Again, the teacher of deaf-mutes is responsible, for the faithful performance of his duties, to the profession which he has entered. Whatever weight may be attached to this thought, (in comparison with the responsibility of the teacher to the pupil, his friends, and the community in which he lives,) it is one which may not be overlooked. We are, though few in number, and widely scattered, united by the bond of a common and peculiar occupation, into a guild, a profession. And we are so united, that what affects one, affects all. Having common aims and pursuits, we have a common interest in the welfare of every member of the profession. If by a neglect of duty, or incapacity for its performance, any teacher fails of usefulness, his fellow-teachers suffer more or less from his deficiency. If one institution is so mismanaged as to fall into disrepute with its patrons and supporters, it affects in some degree similar institutions, by awakening distrust and apprehension lest they too may not be conducted in the best possible manner. If the standard of scholarship be left too low, or efforts at improvement be relaxed, there is danger that the community will lose its interest in deaf-mute instruction, and its confidence in good results. And thus there will be a reaction in public sentiment, which will work greatly to the detriment of those engaged in this profession. A well-qualified and devoted teacher will, to be sure, still be successful in spite of these obstacles, and may point triumphantly to the results of his labors; but there are impediments enough in his way, without being subjected to this additional one arising from the unfaithfulness of his fellow-laborers. Every member of the profession has a right to claim from every other, constant and untiring effort in the work in which he is engaged; that all needless hindrances to success may be removed, and every one left free to devote his whole energies to his legiti-

mate work. His task at the best is a laborious one; and he may rightfully demand that he shall not be loaded with the additional burden of overcoming prejudices raised by the unfaithfulness or inefficiency of others. Whoever, then, becomes a teacher of deaf-mutes, should bear this fact in mind. He should remember that he has not only his own professional reputation to make or mar; but that the position he assumes will, to a greater or less extent, affect others, his co-laborers in the same great work. And not to these alone is he responsible for the standing he takes in his profession; but also to the memory of the great and good men who have fallen by the way, after having attained an eminent rank among the teachers of the mute. He owes it to those who have made the profession what it is, that he become a faithful and successful instructor, that his name may be worthy to be associated with theirs in the history of efforts for the elevation of the deaf and dumb. It is his duty also, as a member of a profession engaged in an important and benevolent work, to do all he can to secure its success; to foster all efforts to promote its usefulness; to give his advice wherever it will advance its welfare; and to strive by all honorable means, not in a spirit of rivalry, but of mutual aid and good-will, to take a high position as a teacher of deaf-mutes. Thus alone can he accomplish what is rightfully expected of him by his professional associates, and clear himself of his accountability to them.

We have thus sketched the position of the teacher of deaf-mutes in his more prominent relations; and have found in them all a weighty responsibility resting upon him; a burden which he can not shift from himself, that it may rest on any other shoulder than his own. An immortal mind is entrusted to his care for the training of its intellect, the cultivation of its sensibilities, and the full development of all its powers. He, and he alone, is answerable for the result, so far as it depends on the labor of man. He may not, therefore, lightly value his trust, or deem it of little consequence how he teaches. He is bound by every motive of honor and benevolence, by the principles of common hon-

esty as well as by his final accountability to his Maker, not to neglect, but faithfully to execute, his trust; to put forth every energy for the accomplishment of this object, relying on a stronger than man for the hope of success.

MECHANICAL, ALIAS METHODICAL SIGNS.

BY J. A. JACOBS.

I AM as deeply sensible, as any one can be, of the danger of general signs—signs for general words—degenerating into mere mechanical or methodical signs, or word-signs; which only recall the written words and not the ideas; which enable a teacher to dictate words without communicating the ideas they represent. They will inevitably so degenerate unless the teacher fully understands the philosophy upon which they rest. I am quite sure that but for the perception of the rationale of their use, which I endeavored to exhibit in my article in the July number of the *ANNALS*, I should myself have been, at least, in some measure, a *Methodicalist*, or imitator of the signs of others. I could not have been wholly so, for I never could rest satisfied with adopting anything *upon faith*, without knowledge. Still, in ignorance of the philosophy of signs, I must have made them more or less mechanically, or methodically, or by whatever other name you please to qualify such sign-making.

It is not wonderful, therefore, that methodical signs should fall into disrepute. They ought to do so, when resting upon no scientific basis. But general signs intelligibly made—based upon the analysis and generalization of the written words and ideas represented by them, and significantly expressing those general ideas—are quite different things. There is then, in their nature, no difference between them and colloquial signs; indeed, they are identical. What are the colloquial signs for *man, horse, cow, tree, dog, hog, cat*, etc.,

but general signs? Are not general signs for *quadruped, beast, brute, animal, being, condition, situation, circumstance, color, weather*, etc., precisely of the same nature and character, only embracing a more extensive classification? These latter are not colloquially used indeed, owing to the poverty of the colloquial dialect; but that does not make them to differ philosophically or in their nature, from the former class. But there is great danger, as stated above, of the latter being used imitatively and without significancy, and that too, even when the teacher understands their philosophy. He must not, then, be a mere imitator. He must analyze the words for himself; he must generalize them for himself; he must make the general signs for himself. In short, he must not make "Methodical," but significant signs.

There is a world-wide difference between "Methodical Signs," as those terms are frequently understood, and general significant signs. The former are stigmatized as "artificial and arbitrary." When so made, they have no likeness to what I term *general signs*. They are said to be "conventional"—when so, in any sense in which many colloquial signs are not also conventional, they differ from general signs. They are said to be "definite." If this means that each "Methodical" sign is a fixed and inflexible unit, they differ again in this characteristic from general signs. These have, or ought to have, their foundation in nature; they ought to be expressive and significant, and be made with the spirit and animation of colloquial signs. I do not mean that they will, always or generally, indicate the idea of the word, without a previous careful analysis and enumeration of the particulars included under the general term. When this has been done, the general sign ought to embody and present expressively, the general idea—that quality or resemblance which is common to the whole class. General signs are definite, yet flexible; conventional, yet significant; methodical, yet natural. They may become *definite, conventional, and methodical* in a bad sense, if unskillfully elaborated.

An indolent man who will not think—who will not investigate for himself—who mechanically adopts signs given

him by others, will make word-signs only. He will *dictate* sentences and lessons, and his pupils will learn words without ideas. This will be the case to the degree that he yields, thus indolently and contentedly, to mere imitation, and adopting signs upon faith.

But if he understands the philosophy of general words and of general signs; if he diligently applies himself to the etymology and analysis of the words, and to an elimination and clear perception and comprehension of their general idea; if he be well and practically acquainted with the elementary colloquial signs, he can never be at a loss to invent and adopt for himself, general *significant* signs, to express clearly and beautifully, general ideas and words.

He should, indeed, carefully study and adopt those used by his predecessors, if *significant*; he should store them up in his memory; but if they slip his recollection, or if he deems them not well framed, he has, in the scientific principle of the analysis and generalization of words and signs, an infallible clew to guide him through the many-chambered labyrinth of the sign-language. All its dark halls are lighted up; he can never lose his way; he walks with a confident and steady step. The *Methodicalist* dares not take a step without the living guide before him, and then his movements are awkward, apish, and without grace or significance.

This liability of an instructor of deaf-mutes becoming a mere imitator—a “*methodical*” follower of somebody else—an unintelligent word-teacher, is not peculiar to our profession; it is a liability to which all professions are equally exposed. A man of this stamp becomes in law, what is called a case-lawyer. If he can find a precedent—an adjudicated case, he feels himself safe—if not, he is at sea without compass or chart. If a quack in medicine, he follows his recipes, and administers his nostrums indiscriminately.

An intelligent perception of the scientific basis upon which general signs rest—and almost all signs like all words, are general—will, however, preserve all instructors of reasonable

industry and mental ability, from becoming "Methodical" Teachers.

If the readers of the ANNALS will pardon me, I will, contrary to my purpose and expectation, notice briefly, Mr. Burnet's article in the last number. Mr. Burnet charges, that I misapprehended his meaning in the April number, to which my article in the July number was a reply, from carelessness and inattention. In this charge, I assure him he is mistaken. If I misapprehended his meaning, it was not from want of careful and attentive perusal of his article, and an anxious desire to understand and deal fairly with it. The fault was in himself and not in me, if any there was.

But I do not think there were any "misapprehensions" about it. I believe I understood him fully as well then as I do now. Mr. Burnet is an exceedingly clever artist in the use of words. I admire his style. He is a good rhetorician, but innocent of logical capacity. As a logician, he neither understands himself nor replies to me. As I said before, his answers are verbally plausible; but there is nothing in them when closely examined. He makes a clever hit, and dexterously parries an argument with a sarcasm. He makes concessions which yield, substantially, the whole ground he occupies; but anon, resumes his original position as though his concessions amounted to nothing. You show him what his doctrines, carried fully out, lead to; he deems it sufficient to reply, that I ought to have known without being told that his Pegasus "could not fly in a bee-line over the intervening valley, to the top of yonder hill."

Mr. Burnet thinks it quite strange, that I can not comprehend how a child utterly destitute of hearing and speech, should not be able to learn the use of written language in the same manner, "that every (speaking) child learns his vernacular language." I had supposed, I confess to my shame, that there was a difference: but I am told that it is useless "to waste time" in explanation of "such plain familiar matters"—things, I suppose, that every body else understands well. For one I do not—I acknowledge *the corn*.

Mr. Burnet "appeals to the case of Laura Bridgman" in support of one of his positions, as a fact not to be controverted. As well might a follower of Ptolemy reply to a Newtonian: Sir, "I appeal" to the "fixed fact," visible to all, that the sun moves through the heavens, "to prove" the truth of my theory of the solar system—it is useless to controvert "such a plain, familiar matter:" indeed it is "incredible obtuseness."

Mr. Burnet "subscribes to the doctrine of Dr. Brown" in relation to "the generalizing process;" but still sticks to the philosophy of *et ceteraism* notwithstanding. The demonstrated principles of mental philosophy don't apply to deaf-mutes—how they get a dispensation from their universal laws, is not told us. While Mr. Burnet admits the correctness of Dr. Brown's doctrines on the philosophy of general words, he practically "ignores" and rejects their application to the language of signs and the education of deaf-mutes. He evidently regards them as "abstruse metaphysical subtleties" for which he has "neither time nor inclination."

Mr. Burnet thinks that I have "a transcendental notion of (my) own on the meaning of the phrase, *thinking in words*." "I (Mr. B.) do not affirm," he says, "that educated deaf-mutes in general *do*, or perhaps, in most cases, *can* come to think in words as exclusively as we do. But this, as I hold, and the case of Laura Bridgman proves, is because signs have got first possession of the region of thought, and hold it against words." Really, I don't know what's to be done to remedy this unfortunate pre-occupancy of the deaf-mute mind by "signs" to the exclusion of "words," unless their parents will also put out their eyes in infancy, and thus bring them into the superior condition of the more fortunate deaf, dumb and blind child for learning "words" as "every" ordinary speaking "child learns his vernacular language."

But if signs are so antagonistical to this acquisition, on the part of the mute, to an association of his ideas, with mere arbitrary written characters—dismissing altogether from his mind the thing itself, its image or picture or the significant sign which communicated the idea, why does Mr. Burnet advocate so strenuously the use of pictures and

colloquial signs? Why does he not dismiss these pernicious instruments of instruction altogether, and stick to one consistent theory—that of teaching deaf-mutes to learn written language just as “every” speaking “child learns his vernacular language?” Let him advocate only the theory of his school—to make written language *ideographic* for the deaf and dumb. What that means I don’t know. Mr. Burnet seems to fancy it *my* duty to explain its meaning. He says “when I am able fully to apprehend what Mr. Jacobs means by thinking in words, *without thinking at all of the thing itself which the word represents,*” &c. Really, this is too bad. Mr. Burnet doesn’t know his own bantling when stripped of the plausible and *imposing* dress in which he is wont to clothe it. He casts the monster from him, and coolly asks me to father it

If thinking in written words means anything peculiar and emphatic, it means thinking in the mere written symbols, as the sole instrument and object of thought, without any association with the things themselves—their pictures, or the signs by which they are communicated; in other words, written language becoming for the mute fully and exactly what spoken words are to us. When the things, pictures or signs are all dismissed from the mind, there is no “idea” remaining to be associated with the word.

After making a long quotation from my last article, Mr. Burnet says—“it seems from these passages, that in Mr. Jacobs’s view, *thinking in words* is something quite distinct from recalling or mentally repeating the words in association with the things and relations, that is, with the ideas that we have attached to the words.”

Here, then, I have brought Mr. Burnet almost or quite to stand on my platform. “*Thinking in words*” by the deaf-mute in his “view” is, of course, “recalling or mentally repeating the (written) words in association with the things and relations, [why not say, also, with the pictures, circumstances, actions, events or *signs* by which those things or relations were apprehended?] that is, with the ideas that (he) has attached to the words.” Admit the words inserted

in the brackets,—I see no earthly reason why Mr. B. should object to their insertion—and we stand precisely on the same ground. The theory of Mr. Burnet's school is based upon the idea "that deaf-mutes can learn words as hearing children do, by observing the objects or actions to which they are applied, and the circumstances in which they are used." Now, if Mr. B. would stick to this method of instruction, there would be a plausible—but *only a plausible*—ground for the position that deaf-mutes may think in written words or characters *only*. But in the twinkling of an eye, he changes his ground, and says—"I stated distinctly that, in an institution, I did not recommend this mode of teaching without using any signs at all. By the use of pantomime, you can bring out more prominently the idea you wish to associate with a given word or phrase, and can condense to a point the experience of years. The scenes of real life are more impressive as far as they go; but the teacher of a class can not wait for them to occur in or near his school-room." Very good and very true. But how is it, even plausibly, to be maintained that after both pictures and signs are introduced, the pupil does still continue to think in words—that is, that the written characters are the only objects and instrumentality of thought?

But, replies Mr. Burnet—"I do not affirm that educated deaf-mutes in general *do*, or perhaps, in most cases, *can* come to think in words as exclusively as we do." Then, you surrender practically the whole ground. If, as a general thing, educated deaf-mutes "*do*" think in signs, this is sufficient ground for my "theory" to stand immovably upon; albeit a deaf, dumb, and blind child, like Laura Bridgman, may possess some mysterious and peculiar power superior to one *only deaf and dumb*.

It is only while engaged in reading or composition, that educated mutes use signs in the order of the words and associated with them—or, if you please—use the words associated with the things themselves, their pictures or significant signs, as the instrumentality of thought. Ordinarily, when not engaged in reading or writing, the educated

mute thinks, for the most part, as nature taught him, in the order of colloquial signs. But it is of the last importance, when he reads or writes, that he should lay aside, as far as possible, the order in which ideas naturally arise in his mind, and adopt ours. That he may, with the greater facility, make this, for him, most difficult of all acquisitions, it would seem evident that colloquial signs, which foster and continue his original collocation of ideas, and, of course, words, ought not to be used as an instrument of instruction when it is possible to avoid their use. It seems to me I have "wasted time" and space, three times as much as necessary in explaining "such plain, familiar matters"—which, I am sure, would be quite evident to an "outsider," whose "region of thought" was not pre-occupied by a previous theory.

It sorely repents me, that the unfortunate "juxtaposition" of my concluding note should have so much annoyed Mr. Burnet. I assure him it was not of malice aforethought, but purely "by accident." Mr. Burnet ought not to have set me the naughty example of "jeering," and I ought not to have followed the example when set. I am determined therefore not to be led astray a second time, and shall not cast back such bad words as "summoned on a fool's errand," "as great an absurdity as I recollect to have met with," "incredible obtuseness," &c., &c.

A friend has made to me the following suggestion on the subject of methodical signs: "Some associate with these terms the old practice of *dictation* by methodical signs, as they were used in that manner chiefly, by the Abbés de l'Epée and Sicard. I do not understand that you use them in this way. Though you discard the phrase, methodical signs, and though I believe, you nowhere speak of dictation by signs in the order of the words, yet I find some persons who confound your method with the old practice of dictation. Possibly, a word of explanation on this point would not be amiss."

In compliance with this suggestion, though I have already made this note—like Archbishop Magee's learned notes to his Sermon on the Atonement—an inconvenient and un-

sightly appendage to the text, I will endeavor as briefly and plainly as I can, to show to what extent I use dictation. I will begin with a pupil at the beginning. After teaching a small vocabulary, I take an adjective, *black*, for instance, and combine it with several nouns—*A black hat, A black horse, A black cow, A black dog, &c.* Each of these nouns he has been previously taught and knows. If he has forgotten them, I teach them again upon my fingers, and make him spell them on his. Having satisfied myself that he and all his class can spell *hat*, and write it on their slates, having been previously exercised in writing, I then teach them the adjective, *black*, and illustrate its meaning by colloquial signs. Being satisfied that they perfectly understand the meaning of each word separately, I combine them on my fingers, and then repeat the signs in the order of the words—*A black hat*; taking great care, by the manner in which I make them, and by my countenance, to give them the force, as far as possible, of colloquial signs. If I should think that they do not understand me perfectly, I then explain the sentence by colloquial signs; but I find this not often necessary. A pupil who has been trained from the beginning, to receive the ideas by signs in the order of written language, acquires a facility of so doing, which it is difficult for one to believe, who has not given it a fair and full trial.

I teach, in the same way, the subsequent examples mentioned, and then require the class to write an original one. At first, of course, most, if not all, will fail. I take up another adjective, *white*, for instance, and combine it with the same nouns as far as I can, in the same way. I make free use of colloquial signs in explaining and illustrating the meaning of the separate words, before I combine them in a sentence; but no use of them if I can help it, in teaching the sentence. I proceed on in the same way, making my sentences longer as I progress, and having sets of them from four to six or more in number, as may be necessary, of the same construction or model. The words and combinations of words and constructions, which have been previously taught and have become familiarly known, I communicate

by *spelling* in going over the sentence the second time, making *signs* for the new words only. I go over every sentence twice, first, by dactylology, and secondly, by signs, using, however, no more signs than are necessary to a clear communication and comprehension of the sentence. Every word has been previously fully and separately explained by colloquial signs, so that upon presentation of the sentence upon the fingers, the pupil will, without any signs, understand the sense and connection of the words, to a considerable degree. Signs for the words in their order, or for as many as the pupil is not familiar with, both separately and in combination, will, if skillfully made, fully convey the meaning.

As soon as possible, I commence connected composition. *Previously*, however, to teaching the text or lesson, every difficult word and construction is selected out, and illustrated by examples of its use till the class, or the great majority of them, can write an original sentence upon the word or construction. I then proceed to teach the lesson in the way above indicated, sentence by sentence, first by dactylology, and then by signs, following the order of the words, *so far as necessary and no further*. The illustrations previously given have prepared the pupil to understand the lesson, for the most part, without the aid of colloquial signs. If, however, I can not make myself fully understood, which I generally can, sometimes better without them than with them, I then reluctantly resort to their use. *Previous illustrations* of all the difficult words are absolutely necessary to a successful use of this mode of teaching; and no word in the illustrative examples should, as a general thing, itself need illustration. This, it will be said, is very slow: it is, but it is also very sure. *Festina lente*, is a time-honored maxim. I repeat, that when I wish to communicate ideas or instruction, and *not to teach the use of language*, I, of course, use colloquial signs freely. When I wish to teach the order, constructions and use of written language, I do not, if I can help it.

I would not hesitate to call this teaching by *dictation*, if I did not know that this word was fixedly associated with

methodical signs. A teacher may pursue this method and have all his lessons written on the large slate, or black-board, if he thinks best. My experience is, that it is best to *dictate* the sentences and lessons taught by dactylology and significant signs, in the verbal order. Dictation compels the attention of the pupil; he can not write down the sentence unless he has been attentive. The superiority of dictation has been settled by the very highest authority. "This process of translating ideas into written forms by the pupil, if such it may be called, improves the memory, and calls into exercise the judgment to an extent not demanded by merely reading the formula upon the teacher's slate, or even by transferring it to his own: and accordingly, it has been found after a fair and long continued experiment, *that for the purpose of teaching the principles of written discourse, no instrument can be advantageously substituted in their [signs] stead.*"—(*Twentieth Report N. Y. Inst., p. 36.*)

I crave the pardon of the readers of the ANNALS, for this prolix and tautological explanation of my methods of instruction. I am deeply sensible I am trespassing upon their patience. This is "positively my last appearance" on this subject.

I can not join in the unjust depreciation which appears at present to be fashionable, of the Abbé Sicard. If Laurent Clerc's education and sign-making may be taken as specimens of the character of his master's methods of instruction and signing, they still deserve all the estimation in which they were once held. In my humble opinion, his successors do not understand the philosophy of his system; his general signs, in their hands, have degenerated into *methodical signs*, in the sense of "artificial," "arbitrary" and "conventional" signs. Hence, they have very properly rejected, not his methodical signs, but their own.

Not reading French with facility, I have only looked over the Abbé Sicard's "Cours d'Instruction," and that many years ago. As well as I understand him, chiefly through others, he termed general signs, "signs of reduction," or "signs of abbreviation," and failed to explain their nature and

philosophical correspondence with general words. Hence, his system of general signs, which, in general, were significant, not having been placed upon the scientific basis of analysis and generalization, have, in other hands, become artificial and arbitrary; at least, this is the account given of their character. Between *methodical* signs in this sense, and colloquial signs, there can be no hesitation which ought to be used. If a teacher does not understand the philosophy of the former, and can not give them significancy, by all means let him use the latter. He should never be satisfied with mere word-signs.

SINGULAR OBSERVATION OF DR. ITARD.

BY THE EDITOR.

OUR friend, Mr. Burnet, sends us a passage, which he says he takes from a note by Dr. Itard, to the chapter of Hoffbauer's *Médecine Légale*, (Medical Jurisprudence,) relating to the deaf and dumb, (Chambeyron's translation, Paris: 1827, p. 210.) The extract, translated, is as follows, with Mr. Burnet's note annexed:

"It is certain that whenever we observe a deaf-mute—one who is educated I mean—by himself, and absorbed in meditation, or transported by a violent passion of any kind, we do not see him bring into use his natural language; whether it be that his meditations are never coherent or profound, or whether that this language, formed of unwieldy and complicate movements, can not adapt itself to the rapid and wandering course of our solitary thoughts. But there is, related to this, another not less remarkable phenomenon, which has never before been brought to notice. In acute disorders, in inflammation of the brain, for example, to which the deaf and dumb are particularly liable, the convulsions, the drowsiness, the complete suspension of the intellectual functions supervene as in ordinary cases, but the most common symptom,

that of delirium, does not appear. Only sometimes it is indicated by some attempts which the patient makes to get up, and by picking at the bed-clothing a little, (*un peu de carphologie*,) but never by any of those pantomimic signs, which might naturally be looked for, in place of the talkativeness which attends delirium in disorders of this nature. There is in this case, a delirium of movements, with no evidence of delirium of thought. I would adduce on this point, an important parallel instance, namely, that the same may be observed in infancy, the age when reflection is exercised in only a very superficial manner," *etc.*

"MR. EDITOR: I send you the foregoing *citation textuelle*, because if the fact is correctly stated, (and Itard had uncommon opportunities for an observation of that kind,) it is certainly a curious and pregnant one. I have not time to translate the passage for you. You can easily do it, or get it done. Please ascertain whether the experience of your physicians and nurses confirms the observations of Itard. I should be disposed to account for the fact, (if it be one,) on Bébien's theory; that the deaf and dumb do not think either in signs or words, but only in images and ideas; hence, when their minds wander, the wandering is internal only, there is no propensity to manifest it by outward loquacity, as in the case of those who think in words or other signs, rather than in naked ideas. But I have not time to enlarge, or even to follow out the train of thought here suggested.

"Yours, truly,

"J. R. BURNET."

In pursuance of Mr. Burnet's suggestion, we have made inquiry of the Principal of the American Asylum, and also of the Matron, whose long experience and good judgment entitle her testimony in such a matter to the highest confidence; and we have thus far found nothing whatever, from them or from any other quarter, to confirm the observation of Dr. Itard. The Matron, who has always had the oversight of the sick in the institution, gives it, in unqualified

terms, as the result of her experience, that the deaf and dumb are as liable to delirium in acute disease as other people are, and that their mental wanderings when so affected, are expressed by signs much in the same way as in ordinary cases by speech. She mentions instances in which the patients talked incessantly by signs, addressing either the unreal beings present to their imagination, or soliloquizing or talking to those around them, in relation to the chimeras conjured up by their disordered fancy.

Mr. Turner's observations coincide in general, with those of the Matron. He mentions, moreover, the case of a pupil of the Asylum, who while apparently in ordinary health, became mentally deranged; and the first notice had of it was that he was observed making signs to himself, or rather addressing the imaginary beings by which he was beset.

We believe it is no more uncommon for the deaf and dumb to talk in their dreams during sleep, than for speaking persons to do the same. We know also, that they do sometimes in their solitary musings, let out their thoughts in signs. We doubt not they may be observed to do so, not less often than speaking persons may be overheard giving utterance to their private meditations; for many speaking persons never do this, and those who do are not usually overheard by others. That we do not see the deaf and dumb using the sign language in their meditations, is certainly a slender reason on which to hang an important inference.

There is in the case of Julia Brace, the girl in the American Asylum who is deaf, dumb and blind, a fact of importance in its bearing on this subject. Her means of communication with others are signs, substantially such as are used by the deaf and dumb around her; and though communication with her is limited, compared with that of the deaf and dumb with each other, yet it can be carried on to an extent truly surprising. When made *to* her, the signs are of course addressed to her sense of feeling. The fact we now refer to, is that she is often observed making signs to herself, when any subject of exciting interest to her occupies her mind. It may be said indeed, that *as* she can not see, it is the same

to her whether persons are present or absent; the signs she makes being addressed to the sight of others. It is not, however, exactly so; for when wishing to converse with others, she comes near and in contact with them, so as to be in a condition to receive a response. She may not unfrequently be observed wrapped in reverie, manifestly unconscious of the presence of any one with her, the workings of her face showing that something is passing in her mind; and it will not be long perhaps, before her signs will reveal to the observer what it is which interests her;—it may be some event, trivial or important, recently transpired or soon anticipated, of which she has been informed, concerning some one within the circle of her acquaintance, which of course does not extend much beyond those connected with the institution,—or it may be, though not often so, that some trespass, real or imaginary, upon her rights of property or person, or something she has noticed which she deems an outrage upon established propriety, has roused her indignation,—or, not unfrequently, it is some desired or newly possessed article of dress or ornament which absorbs her thought, as such things do the thoughts of wiser people. The fact may be taken as beyond question, that it is her habit to talk much in this way to herself, with no idea of communicating her thoughts to others.

In the Thirty-eighth Report of the American Asylum, among the specimens of compositions appended to the Report, is one by a young man who is yet a pupil of the Asylum, entitled, “About my Delirium,” of so much interest in this connection, that we can hardly do better than to copy it entire. It shows, at least, that the imaginations of the deaf and dumb may be as active as any person’s in the delirium of a fever. It seems to us somewhat remarkable, that the young man should after his recovery be able to give so full and connected an account of his fancies; but that the relation is genuine, there can be no room for doubt. Much more than this he actually wrote, and much more still he recollected and could relate, as he said. What is still more to the point, he talked much by signs in his delirium, and his talk

as remembered by those who were with him, agreed well with his after recollections as thus detailed by himself. His account of it is as follows:

ABOUT MY DELIRIUM.

“When I was sick with lung-fever, last November, I was involved in darkness, and became delirious. I had many dreams. I am going to tell you some of them. One day, in the afternoon, I was told that there was a serious mob in the city of Hartford. I feared that the men would kill all the pupils in the American Asylum. I thought that I had been placed in the hospital, southwest of the State House, on the Little River, but I did not like it, because I was not happy to hear of the mob. While I slept in the bed, I was told that the mob came very near me and they broke the wall.

“Many men from Wethersfield, came to me and told me that they would save me from danger of being killed by the mob. They wished me to be placed in Wethersfield, but they could not do so, because many men surrounded the house. While they were saying this to me, I wished to be saved from danger. I could not save myself. But I believed that God would preserve me from danger. I thought about my sins, and knew that I had done wickedly, and confessed it to God, for I had done wrong. I asked God to forgive me, and I soon was peaceful and gave myself to Him and believed that he alone could save me. I was happy and expected that He would save me. At last the mob was victorious over Hartford and treated the people cruelly. Soon I besought God to help [me to escape from danger to Wethersfield, and I began to be moved over the mob towards Wethersfield. When they saw me moving, they intended to fire at me. Soon when I saw that a man was about to fire at me, I shut my eyes and knew that I was going to die, but I heard a noise of firing and I was saved, and I felt very thankful to God for he had preserved me. Immediately I was brought to the house, and awoke. Soon I slept again and dreamed that I was again moved towards Wethersfield, but the men were going to fire at me. I was not afraid that I would be killed, because I believed that God would preserve me. And the men were much amazed that I was not killed. They fired at me, but the same kind Providence protected me. Then they drove several mad dogs to me, and if they should bite me, I would die of hydrophobia. At the time one of my hands was touched by the dogs. I knew that I should not live long. Then I was conveyed to the house again. I could not escape to Wethersfield, and it was quite tedious to stay in the house. I was not quiet to sleep till the night came. Before the midnight, the men brought a locomotive to the house, and carried it away to another place. While the locomotive was carrying it on the ground, I saw the floor began to be torn and I thought I would be destroyed, and looked at the floor very carefully, but I found that I would not be destroyed. Then I slept again, but I heard a noise of running of the house. I looked round and thought about the mob.


Soon the house was placed by a hill. Then they brought many ants and threw them upon the roof and the ants fell down upon me. So I did not like them.

"At that time I saw many small animals in the house. While I looked round, I saw several rabbits and their young ones. The young ones were as small as young mice. I was much pleased at seeing them. Soon I saw several other animals coming out of the fire place, they looked like quails. The quails stepped in a row. Some of them fell into a bottle. Their friends were sorry and mourned for them. One of them was large and came up to the top of the bottle and it stretched forth its head into the bottle and brought several quails out of the bottle. When it had taken them out of the bottle, it shouted for joy. It again brought several others out, but the neck of one of them in the bottle was cut off. It cried with a loud voice for pain, and I heard it. So I pitied it for its distress. All the quails went away. Soon I heard a roaring of an animal, and I looked under the bed in which A. T. from Billerica Mass, slept. Soon I saw a cat's head which was hanged in the blanket. I saw its head was much injured. And I saw that several other animals were in the similar fate of the cat. Soon I saw a blue animal under the bed of A. T. and I looked under the bed, and saw the blue animal moving. It was as large as a cat, but it was stronger than the cat. Soon it came under my bed and proceeded into a small bed to catch some other animals. Some time after it crawled up T's bed very silently to suck his blood. I told him that the blue animal had come into his bed to suck his blood, but he did not believe me. I looked at it very interestingly. Soon it came out upon the blanket. Then I fixed my eyes at it and it was vexed and began to open its mouth in pretty large width. I bade it to shut its mouth, but it was more angry and opened its mouth wider and wider, and soon its mouth was torn. This animal looked like a lizard, but it had more legs than a lizard. Its skin looked like a bat's.

"After this I saw several black and red animals in the ventilator of the hospital, looking at me. When I moved myself in my bed, they were afraid and hid themselves. Some of them were red and looked like foxes, and some others were black. Soon I saw something in the clock swinging. I found it was a very little person, but it was made of wood, and it held a pail in each hand.

"Soon I dreamed another dream and I opened my eyes and looked up and saw that the ceiling began to be broken, and the water was turned into ice and I saw there a horse on the ice moving over me. So I thought that the horse was a mad quadruped. I saw it beginning to fall down upon me. At the same time I asked the boys who watched with me that I might spring from the bed, but they refused to let me rise from the bed. Soon it disappeared and I slept again. At length I was better, but I talked with none, except Miss F. and Mrs. W. the matron of the Asylum a little. Soon I began to be hungry and at last I became as well as I had been before. And now I am very grateful to God for healing me. G. C."

Possibly the experience of others connected with other institutions, might produce some peculiar cases as concerns this matter. How it may have happened that Dr. Itard should be quite mistaken in the facts, if he was so, we shall not attempt to explain. We believe, however, that his attainments in a knowledge of the sign language, were exceedingly limited.



ADDITION, HOW IT MAY BE TAUGHT.

BY JOHN R. KEEP.

THAT figures may not be regarded as unmeaning symbols, care should be taken to associate them from the first with real objects. For this purpose the pupils of the class, the slates in the room, or grains of corn may be *counted*, and the successive results recorded in figures. When the notation has been made familiar in this way to the extent of 200 or 300, it is time to begin something in the form of addition. We write upon the slate, for example, $2+2$, and ask "how many?" Putting two fingers of one hand by the side of two fingers of the other hand, and counting the whole, the pupil answers, four; or making two straight marks upon his slate for one of the figures, and two more for the other, he counts them and writes 4.

Before he attempts any abridgment of this process, I would accustom him to run up columns of figures, and record the successive steps by the side of the column; as in example No. I., annexed to this article. Exercises of this kind should be continued until accuracy and rapidity are both in a good degree attained in counting up columns whose sum is from 100 to 200. This being done, the next step is to employ the memory as a substitute for counting. The elementary combinations used in adding, are therefore collected in a tabular form for the purpose of being committed to memory. The sums should be set in a purposely irregular order, and

not increase by one, after the fashion of all the school arithmetics. All the combinations which are used in addition may be found between $0+1$ and $9+9$. The table, therefore, need go no further than $9+9$. See example No. II., as a sample of the table. Thus constructed, and printed on a card, it should be put into the hands of each pupil to be committed to memory. For recitation, the table, or portions of it, may be exhibited, with the place of the sums left blank to be supplied by the pupil as rapidly as he can write them.

The combinations having been fixed firmly in the memory, the next thing will be to show the pupil how to use them in the addition of a column of figures. If left to himself, he will unite the two first figures of the column as he has learned to do from the table, and then count out all that follow.

I therefore write a column of figures and make at its right hand, two blank columns, one for the combinations of the unit figures, the other for the successive entire results. (Example No. III.) Beginning at the bottom, $7+4=11$, I require the pupil to place the sum, in this case, in each of the blank columns. The unit figure of the result he is now told to add to the third figure of the column, $1+6=7$; this sum I make him place in the column of the combinations, teaching him that the unit figure of the entire result is always the same as the unit figure of the combinations, and that according as the *combination* is more or less than 10, the *result* is increased by one or not in the ten's place. So far, then, we have the amount 17 for the second result. Next we say, $7+3=10$. We place this as before, in the combination column. Carrying the 0 to the next column, and increasing the ten's place by one, according to the law just named, we have 20 for the third result, and in the same manner to the end.

When this mode of adding has become familiar by practice, we omit the separate record of the combinations and have the pupils write only the successive results, as in example No. I.; and proceed in this way till columns of figures whose sum is 1000, can be accurately added by the dullest pupil. Lastly, we omit the record of the successive results, and require the pupil to add up the column mentally or

upon his fingers, and then to verify or prove his work by recording the successive steps as before. Some little time will be required before he can add as rapidly without the accompanying record as with; but the new method will soon become easy, and a greater rapidity than before be of course attained.

Though the method of adding detailed above may be intelligible, the question may very properly be asked, What particular advantages has it over other methods? It may be claimed for it, I think, that it begins at the beginning, and goes on by a progress not too fast or too slow, to the end. Also, that every step is made plain. But as it often happens that what promises fair in theory, fails when submitted to a practical test, it may not be improper to state that it fell to my lot some months since, to take charge of one of the dull classes which are to be found occasionally in our institutions for the deaf and dumb. This class had been taught addition more than a year. With a few exceptions, they made no use whatever of any abridged process, but invariably counted out the numbers to be added. Not one of them, however, could count up a column whose sum was a hundred,—many were ignorant of the notation, and all would make more or less mistakes in their counts. With an expense of much labor and time, I at length succeeded in bringing all the class up to this point of adding a column of figures, by counting, to the amount of a hundred, and recording the successive steps by the side of the column. Finding that they knew only a few of the combinations of the addition table, and those the very simplest, I prepared and had printed, a table such as has been described. It cost me much time and patience to get this learned, not because of its intrinsic difficulty, but because my pupils were both weak and lazy. But this desired consummation was at last reached or nearly so, and then I expected to move forward at a rapid rate. To my surprise, however, I found that though having the combinations, they knew nothing what to do with them beyond the first figures of the column. They could see that 7 and 8 were 15, but that 15 and 7 were 22,

they had no means of ascertaining but to resort to their old method of counting. This condition of affairs led me to think of and put in practice the plan of a separate column for the combinations as described above. As the result of all this, I have now to say that my dumbest pupil will add a column of figures whose sum is 900 or 1000, with rarely a mistake. I am just beginning to discontinue the record of the successive steps ; and the progress of the class in adding upon their fingers, is highly gratifying.

Examples referred to above.

Example I.	Example II.	Example III.
9 60	$0+5=5$	9 60 10
5 51	$3+5=8$	5 51 11
6 46	$2+5=7$	6 46 6
7 40	$4+5=9$	7 40 10
5 33	$1+5=6$	5 33 13
8 28	$6+5=11$	8 28 8
3 20	$9+5=14$	3 20 10
6 17	$7+5=12$	6 17 7
4 11	$5+5=10$	4 11 11
7	$8+5=13$	7

ON THE ARRANGEMENT OF CLASSES.

BY WILLIAM W. TURNER.

WHAT rule shall we adopt in the arrangement of our classes? This is a question of some practical importance, particularly in our larger institutions. Where the number of classes or of the pupils who enter at a given time is small, we can do little more than to keep those together who enter at the same time, occasionally advancing one who has made more rapid progress than his class mates, and dropping another who has fallen much below them. But where the number of classes is large, and especially where a sufficient number of pupils is admitted at one time, to make three or four classes, much may be gained by adopting the best principle of classification. Every teacher of deaf-mutes must have realized the disadvantages resulting from inattention to this matter; and must have found his labors greatly increased when put in charge of an ill-assorted class.

In order to come to the right conclusion on this point, it will be necessary to consider the different plans which have been or may be adopted in the arrangement of pupils into classes.

In this country, the general practice has been to teach the sexes together; in a few instances they have been separated; while in some of the foreign schools they are always taught in separate classes, sometimes in separate buildings. Among a people where the tone of moral feeling relating to the intercourse of the sexes is low, or where public sentiment requires seclusion on the part of the female, the adoption of this principle may be necessary. But it is not so among us; and the advantages of their being taught together have seemed too obvious to allow of their separation. The presence of the girls exerts a softening and refining influence upon the boys, while the vigor and energy of the latter stimulate and encourage the former to more strenuous effort.

The effect of this arrangement upon the good order and discipline of the class is decidedly favorable.

Another method, which has sometimes been adopted, is, to assign the pupils to the classes about to be formed, by lot or in alphabetical order, or in the order of their admission, without regard to age, intelligence, or previous preparation. The result of this mode of proceeding is the bringing together of those very unequal in capacity, age and attainments, and thereby causing great embarrassment to the teacher and discouragement to the pupils themselves. Our object, when we commence teaching a new class is, first to bring all the members of it together, and then to keep them together afterwards, so that the same instruction may be imparted to all, and the same lesson be recited by all at the same time. In a class formed in the way we are now considering, the teacher's efforts and time must be confined to the dull and backward portion of his pupils, while the bright and forward ones are neglected; or, if he fails to effect the object desired after a while, and concludes to go on with those who are able to make fair progress, he will soon leave the dull ones far behind, to be at the end of the year turned back to the next new class.

The evils resulting from this mode of arranging classes, would seem to indicate the true principle, *viz.*, putting together the intelligent pupils in one and the same class, and the dull ones in another; or the principle of equality in regard to attainments and ability. This is unquestionably the true principle, and the one best calculated to secure the comfort of the teacher and the greatest improvement of both divisions of pupils. There is, however, a practical difficulty in carrying out an arrangement of this kind, arising from the impossibility of deciding after only a limited trial which will make the best scholars, and if we decide from present appearances, we may put into the first division some quite young children, who are quick and bright, and who in the early part of the course, when the memory is chiefly exercised, will maintain their standing with those of greater maturity and

strength of mind ; but who afterwards, when the studies are more elevated, and when the exercise of judgment and reflection are requisite, will fall behind. To prevent, therefore, frequent changes, and to secure a proper classification of our new pupils as soon as possible after their admission, we have the present year adopted the following expedient: we put all under eleven years of age into one division, in charge of a well-qualified female teacher ; and all older into another in the care of an experienced male teacher. Each of these divisions was larger than an ordinary class. As soon as the fact could be ascertained, the dull ones were drawn out from both divisions and put together without regard to age, under the instruction of a young teacher. This class was intentionally made the smallest of the three, as the labor of teaching dull pupils is greater than when all are intelligent. By this arrangement, we had two fine classes, one composed of bright young children of uniform age and capacity ; the other of children equally promising, but of more maturity, and consequently capable of greater application and endurance. The result of this experiment so far, has been truly gratifying ; and has confirmed what we have for a long time suspected to be true, and what was indicated by a similar experiment last year, that those deaf-mutes whose education is begun at the age of eleven or twelve, other things being equal, will make much greater progress in a given time than those who commence learning at the age of eight or nine. Indeed, we would not advise any one to enter school so young as this, who did not intend to remain at least ten years.

We have already intimated that it will be necessary occasionally to put forward a pupil who has by diligent application and hard study got in advance of his class. This should be done, when it can be, as a reward of merit and as a stimulus to others. Sometimes also a dull pupil will fall so far behind his classmates that he can not, profitably to himself, be taught with them any longer. However unpleasant it may be to him and to his teacher, he should be transferred to a lower class, care being taken to remove from his mind

the feeling that he has been degraded, or that anything was designed by the change other than his own good.

It may so happen that there are two classes in an institution of the same standing as to time under instruction, a portion of each of which is in advance of the rest. The pupils composing them may prefer to remain as they are, and as they have been for two or three years; and even their teachers may feel unwilling to have any of their pupils taken from them, especially if the place of the better half is to be filled with the inferior half of the other class. Now, however reluctant we may be to disregard their wishes in the matter, we are confident that the true interests of all concerned would be promoted by bringing together a sufficient number of the best scholars from each class to form a new one. This division might then be pressed forward much more rapidly than before, while the other class made up of the two inferior portions could be brought along as fast as they were capable of going without impeding the progress of others able to go much faster. In short, we would put those together at the commencement who were as nearly equal in age and capacity as possible; and would keep together subsequently those who could pleasantly and profitably work together.

SCHEME FOR A COMMONWEALTH OF THE DEAF
AND DUMB.

[THE following letters, published by consent of the writers, though not written for publication, will be found interesting on several accounts. Mr. Flournoy, formerly a pupil of the American Asylum, not long since issued a circular addressed to deaf-mutes, on the subject to which this correspondence relates, and subsequently asked the opinion of his former instructor.]

WILLIAM W. TURNER TO J. J. FLOURNOY.

AMERICAN ASYLUM, Dec. 6, 1855.

J. J. FLOURNOY, Esq.:

DEAR SIR: Your letter giving me your views of a deaf-mute community, was received last summer. You asked me to write and give my opinion of the feasibility of your plan; but I had not time then in the hot weather and near the close of the term, and so the matter was lost sight of. I have to-day been looking over my deferred correspondence, and on finding your letter, concluded to say to you a few things on the subject.

Your plan is beautiful in theory, and if we could transplant all the educated deaf and dumb to a fertile tract of virgin soil, remote from the influence of corrupt humanity, all that you anticipate might and probably would be realized. That educated deaf-mutes are capable of self-government and of managing the affairs of a State of their own, there can be no doubt. That they would be more favorably situated in such a community for the enjoyment of social intercourse, civil and religious privileges and the means of self-improvement generally, is equally certain. But there are practical difficulties in the development and carrying out of your plan which I fear could not be obviated; difficulties so great that they will dissuade prudent men from embarking in it.

We will suppose that you have secured a location for your

colony of mutes, and are ready to receive them upon it. Your first difficulty will be to induce them to take possession of it as a permanent home. They have parents and friends and homes of their own, and they will be unwilling to break the endearing ties which bind them to these objects of their affection, and go into a distant country to settle among strangers. If they are in indigent circumstances, they will lack the means necessary for their removal; if they are wealthy or in lucrative business, they will have no inducement to leave their present location. But supposing this difficulty overcome and your mute colony settled and organized, how will you keep it a mute community? It has been found by careful examination of facts, that only one in twenty of the children of deaf-mute parents is deaf and dumb. Consequently, the property and the homes of the first settlers would be inherited by their hearing and speaking children, and in less than half a century a majority of the inhabitants would hear and speak. Nor could this result be prevented by the immigration of deaf-mutes meantime, (as comparatively but few would be induced to join such a community,) unless the hearing children of the first settlers were compelled to emigrate.

Your idea that the deaf and dumb are regarded by hearing persons as inferior and unworthy of any place of profit, influence or authority when well educated, is, I think, erroneous. There is, I am sure, nothing but feelings of kindness entertained and expressed by the latter towards the former, and so far as there is any disparity, it is occasioned necessarily by the want of hearing and speech in the one case, and the possession of them in the other. You would not think it wise to give the command of an army to a blind man. The want of sight would utterly disqualify him for the post. For a similar reason, you would not send a deaf and dumb man to Congress or to the Legislature of a State; not for the reason that he was deficient in intelligence and education, but because his want of hearing and speech unfits him for the place. A little reflection will lead you to the conclusion that in a speaking and hearing community, as

business is now conducted, there are many offices and positions which a deaf-mute can not properly occupy, owing to the deprivation of faculties essential to the performance of their appropriate duties. This is his misfortune, and not the result of prejudice or injustice on the part of others. There are still avenues to wealth, usefulness and distinction, open before him. In the arts and sciences, in mechanical and manufacturing skill, in agriculture, he may attain to eminence, and compete successfully with his more gifted neighbor. Should not this satisfy his ambition and reconcile him to the will of Providence which made him deaf?

But I will not pursue this subject further. With my best wishes for the success of your endeavors to benefit the deaf and dumb,

I am, truly yours,

WILLIAM W. TURNER.

MR. FLOURNOY TO MR. TURNER.

NEAR ATHENS, GA., Dec. 21st, 1855.

REV. W. W. TURNER:

REV. AND DEAR FRIEND: I am in receipt of your kind favor of the 6th inst., replying to my inquiry of last summer, concerning the feasibility and propriety, in your view, of colonizing some small territory in our country with a population of mutes. Your objections I have duly considered and weighed: and although I accord to them that respect and that deference due from me to your sentiments, still I might confess my want of conviction as yet, unless you would do away with the force of the following observations, predicated as an answer to your remarks.

If an assent could be given to your conclusions—the whole field of deaf and dumb amelioration, beyond their education, must be abandoned! And this would naturally leave them in *statu quo*. Now, I consider their prevailing condition as far from the stopping or standard point at which these improvements are to remain. Yet your doubts and counsel have no other tendency.

You will observe that my appeal, circulated among my class of our people, and sent to Europe, did not have the intention of persuading the migration of the *entire* deaf population of those regions,—but only a portion of them! And it is presumable that there are among them a sufficient number, who would agree to emigrate, provided the General Government would do what I clearly laid down, I believe, in those papers:—*secure the government and offices of the small territory or State, to the mute community!* Neither home, nor parents, nor friends, would or ought to deter a body of enterprising and resolute deaf men from moving to such a possession! We do not ask it as a grant, boon or charity from the government;—the ruling powers and the legislature have too much grudged us any pittance they have seen their predecessors give in its infancy to the American Asylum at Hartford;—but we will pay our pre-emptive right-money for the acres, if only guaranteed the control of the commonwealth. That government will give us *such* a prerogative to a State about the size of Rhode Island or Connecticut, I confess I do not feel sanguine enough to hope! But there is nothing like trying. All things are in God's Providence—and we can trust to Him, whose are “the earth and the fullness thereof.” For we have happily been blessed with pious teachers, and their good seed has not, I hope, been lost on the deaf and dumb.

The old cry about the incapacity of men's minds from physical disabilities, I think it were time, now in this intelligent age, to *explode!* You asked, How could a deaf man legislate and govern among the hearing, any more than a blind man lead an army? (I use your ideas—not your language. The matter is just as I give it.) Did you ever believe lame men, and blind men, and deaf men, when usefulness was in view, were as useless as dumb beasts? Certainly not. Then where does your reasoning limit their capacity? You use a military figure: and I will dwell a little on one. Have you ever heard how Muley Molech had himself borne in a litter, when lamed by wounds, to the head of his

legions, and how he vanquished the foe? So much for a *lame* man. Then, as for a *blind* one, such a one as the beggared Belisarius of declining Rome or Byzantium; was such a man of no military moment because sightless? I would myself, if I were cotemporary with himself, suggest to the Romans that he be provided with a military academy to teach the strategy of war—or be kept on a hill near a battle to direct emergencies, while the seeing faithfully inform him of events. Here then, literally meeting you with your own weapons, is a great blind general made consummate leader, if experienced.

But the application of such views to the deaf is not legitimate. We do not claim *all* offices, nor to do *every* thing. But we do attest that we are capable of many of which the prejudice, and sometimes even malignance of our hearing brethren deprive us!! It were better that Congress had the presence of some blind philosophers to lead the way in legislation, than to have only seeing men without wisdom. The court of the Areopagus, at ancient Athens, blindfolded the judges to prevent prejudice against unprepossessing suitors. And so long as this was the custom, no judicial decision was so faultless as that of these people. So much for your simile in disparagement of the *blind*.

So of the deaf. Many of us have hearts, of an integrity superior to the *mad* hearing partisans that go to Congress and to legislatures, and fill presidential and gubernatorial seats; and when the fact is that some of us are sages, so far as rational views and Christian principles be taken into consideration;—you can not but observe that the loss is greatly the country's, in not being able to avail of our supervision, from the prejudices and disparagements of the world about a sense or two!

Advocating, therefore, a formation out West, of a Deaf State, I wish to persevere in urging a measure by which alone our class of people can attain to the dignity and honor of Human Nature. Else our course is, (under the idea that a deaf and dumb man is of little consequence) within the circle of diffident humility. *I* spurn this imputation of

thousands of my hearing *inferiors*—who give the fatness of power and office to their own class—and keep me, like Lazarus, out at the gate of splendid and munificent patronage, without sending me a solitary crumb from the table.

Place *me* for an example in any Capitol with Legislative sanctity, and I will move for an *aid*, a hearer and amanuensis, to reveal to me what is said, what to be done, what to do, and to read my speeches. And by this way I can get along supremely well, as Legislator. The gist and gravamen being that my intelligence and judgment may prove better and superior to the hearing majority. So your objection about deaf incapacity is answered.

I don't mind the trouble or expense. The deaf demand that the hearing make the arrangements.

I have myself been a light for twenty years and more, but "hid under a bushel"—trying to teach the Union of these States, how to avoid dismemberment. You know how, if you have read my publications about the Ethiops. And they have at their peril scorned me. *And now what?*

Can I then concede that hearing men "are the ones and wisdom shall die with them?" No sir—No. I am to lead—and can only lead where deaf capacity be widely acknowledged. I am not in your estimation, I hope, descending to "fanaticism," or to "peculiarity." *Evasions like these will not do!* Men must think. They must investigate before they feel warranted to traduce sterling persons who are not made to sit down and acquiesce in perfidy to self and to mankind.

That deaf men have not my feelings and ambition, is no reason that they should not find a habitation of their own.

If only in such a State forty deaf men, or even twelve, were found, the constitution guarantying power to them alone, they may rule all the hearing collected in that small corner. Let not the audacity and avarice of the hearing owning continents, encroach on the deaf there.

If our children hear, let them go to other States. *This Government is to be sacred to the Deaf alone.* In hearing communities how many children stay with their parents?

Do brothers and sisters continue together? How then expect deaf-mutes to be such perpetual children as to claim and assert nothing appertaining to the dignity and grandeur of humanity, but to stick to home.

The idea, therefore, of acquiring a commonwealth for themselves ought not to be abandoned.

You say that deaf persons have privileges among the hearing and can amass wealth. But how tardily, where competition by the auricular is such that no isolated deaf person is able to break through a single web of its massive Free Masonry? The auricular are not satisfied with hearing, nor with the usual mutual sympathies of their own class, but are banded and combined together in associations, open, and societies, secret, until they form a compact moral mechanism, that fairly by their majority, puts us in the shade. I know not how at this day the people of your section comport towards the deaf. But when I was at Hartford, I saw that a tailor (A. S. B.) *disdainfully* repelled away a mute applicant for the post of *foreman* (D. A. S.) Even if it be better for our class *now* in New England, it is far from one-ninety-ninth so, in Georgia, whose Legislature, after at my prayer in 1834, granting a deaf education to the mutes here, a few years thereafter, became chagrined at having *honored me*, and though they dared not revoke their education, still they made a law to "*make deaf and dumb persons idiots in law and to provide them guardians.*"* Thus in the South we are contemned, spurned, degraded and abhorred, and I see no redemption but in forming a powerful oligarchy of our own to control a State at the West,—a Deaf-mute Republic.

We constitutionally, allow no foreigner to be President—nationally. We would in that small State allow no hearing man to have any lucrative office. This is all I care about. Its Legislature, Judiciary, &c., all mutes.

A deaf community, once established, to whom only offices are open to Congress and at home, as none others should be

* I have not, however, permitted any one to insult me with the application of such a law.

eligible—would easily draw mute recipients for the bounty from all sections. Once fixed, I see nothing deterrent.

I fear my letter is quite annoyingly lengthy, and will now close. I have said all I believe necessary to convince you of the propriety of our plan, which will only fail because the deaf and dumb are not worthy of a better destiny, or are as unlike as possible,

Your affectionate and obliged humble Servant,

JOHN J. FLOURNOY.

REPORTS OF INSTITUTIONS.

BY THE EDITOR.

Tennessee School for the Deaf and Dumb. We have just received the Sixth Biennial Report of this institution, which is located at Knoxville, Tenn. The Principal is H. S. Gillet, A. M., and there are three assistant instructors. The number of "pupils that have been connected with the School since the last report," that is, in the two years ending July, 1855, is *seventy*. The number previously reported was *thirty-four*. The Report states, that there are at least *two hundred and fifty* deaf-mutes in the State who are proper subjects for instruction in this institution."

Of the *seventy* pupils named in this Report, *twenty-seven* are represented as deaf from birth; *twenty-two*, as having become deaf by disease or accident after birth; and *twenty-one* are named, of whose deafness the cause is unknown.

The expenses of the institution for the two years amounted to \$20,701.46. It is expected that the increase in the number of pupils will be such in the next two years, that "it will require an appropriation of not less than \$14,000 annually, to meet the current expenses of the School." It is also deemed important "to build one or two houses for the married teachers," and to erect workshops for the male pupils, for

which objects an appropriation (by the legislature) of not less than \$10,000 will be necessary.

A change has been made in the manner of boarding the pupils, a steward being employed to provide for them, instead of a fixed price per week being paid for their board, as was done before. The saving thus far by the change, has been considerable. We presume also that the pupils have been better cared for.

Among the compositions appended to the Report, is one entitled "My Early Opinions," which, as it is not long and presents some peculiarities, we will here transcribe :

MY EARLY OPINIONS.

"I thought that persons who were liars and thieves, and were angry and quarreled, should die. Some men would put them into their graves, and shovel the dirt and cover them. When the people left the graves, the devils would come out of a hole in the earth, and they would take the bodies out of the graves and carry them into a cavern in the earth at night. They would put melted lead into their mouths. The devils would kindle a fire in a large pile of wood, and they would put the bodies on the pile and burn them. Persons who hate lies, anger, stealing and quarreling, also should die. The people would put their bodies into the graves and cover them with earth. But the angels would descend to the graves, and take the bodies out of the graves, and convey them to heaven. They would open the great iron door of heaven. The bodies would enter into the regions of heaven. The angels would then shut the door of heaven. They would play on the floor of heaven under another upper heaven. I thought that some men carried the sun and moon like fire from the east to the west. Then the sun and moon came down to the earth. The men carried the sun and moon through the forest, from the west to the east again every night. I thought that the earth was not like a ball, and the earth was without an end. I thought that the stars were like candles on the ceiling of heaven. I thought that people could walk on the ceiling with their heads downwards. I thought that people were without souls. But I have studied and received an education and understand things. Now I have learned, and know about the earth, heaven and souls."

Indiana Institution. The Twelfth Annual Report of the Indiana Institution for the Deaf and Dumb has also just come to hand. The institution is still in a prosperous and improving condition. The Superintendent is Mr. Thomas MacIntire, who is assisted by *seven* teachers and monitors.

Mr. C. W. Moores has recently resigned his office as a teacher. The number of pupils present at the date of the report was *one hundred and thirty-two*. Besides these, there were *nineteen* others, members of the school, who had not returned some weeks after the beginning of the term; some having been detained at home by sickness, owing to the unusual prevalence of the ague and fever the last season. The number, including these, was *one hundred and fifty-one*.

The intellectual department is represented as advancing; the pupils remaining, to a greater extent than formerly, through the full course of six years. The average term of attendance of each pupil since the opening of the institution, has been less than *three and a half* years.

The total expenses of the institution for the year were \$26,660.62; from which deducting the amounts for shops, farm and furnaces, in all about \$4,000, we have the net current expenses about \$22,600. Much credit is awarded to the Superintendent for the skillful economy through which he has made the ends meet, with a balance on the right side, in spite of the increased price of provisions. The receipts of the shops—shoe-making and coopering—have, however, this year, not quite covered the expenses; barrels having fallen in price. The shops also have not been long enough established to be worked to the best advantage.

Arrangements have been made for lighting the buildings with gas from the works of the Indianapolis Coke and Gas Company. The verandas of the institution edifice are in process of construction.

No death has occurred during the year in the institution, and but few cases of severe disease. A contagious opthalmia prevailed in the winter and spring among the boys; almost every boy had an attack, but not one of the girls. The system of manual labor which has been introduced, is considered as having contributed to an improved state of health among the pupils.

ITEMS.

Engraving of the Gallaudet Monument. A lithograph of large size, about three feet by two, representing the monument to Rev. T. H. Gallaudet, in the yard of the American Asylum, and including a portion of the Asylum front, has been executed in handsome style, by Mr. Albert Newsam, a deaf-mute of distinguished reputation in this line of art; and is furnished to deaf-mutes at fifty cents a copy, and to others at one dollar.

The Varioloid. Five cases of this disease occurred in the American Asylum near the beginning of the present term, almost all of the very mildest type, and all but one or two, in spite of previous vaccination. The first appearance was about ten days after the opening of the term, and on the person of a boy who had not left the Asylum during the vacation. Every possible precaution was used to prevent the spread of the disorder, by removing the patients from the Asylum building, and secluding them as is usual in this disease.

Wood-Engraving. We received some time ago, a sheet or two, covered with impressions of engravings on wood, executed by pupils of the New York Institution for the Deaf and Dumb, which are quite commendable, considering the brief time that this department of work had been in operation there. A promising beginning, which we would like to see inaugurated elsewhere.

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THE REMOTE AND PROXIMATE CAUSES OF DEAFNESS.*

BY DUDLEY PEET, A. M., M. D.

THE ear has been and is called by many who should know better, the "Organ of Hearing." An *anatomical organ* is an instrument devised for a specific effect, which effect may be either itself the grand result desired or only necessary as a direct means of obtaining the final result. An *anatomical apparatus* is a collection of *anatomical organs*, the functions of each of which, when performed in the physiological condition, accomplish a definite result in the economy of the body. Thus a tooth is an *anatomical organ*, for the purpose of mastication. The parotid gland is an organ for insalivation. The liver is an organ to secrete bile. Yet each of these is only a single organ among several which

* This article, though it has more of a technical character than possibly the readers of the ANNALS would enjoy, may perhaps, on that very account, be not entirely inappropriate, as being the first of the kind hitherto published in its pages. It may be well to remark, that it was written originally, not for publication, but for a medical purpose, which having been fulfilled, the writer offers it to the profession which, next to the medical, has most to do with those afflicted by diseases of the ear.

constitute the apparatus of digestion. An apparatus, it will thus be seen, is much more complex than a mere organ.

The Human Ear is an apparatus so devised as to be capable of transmitting vibrations to the auditory nerve, which, in its turn, communicates the impressions received to the sensorium. This definition implies that the ear is composed of organs. The value of such a definition is, that it impresses on the mind the complexity in the construction of the ear, and enables us the more readily to understand how it is that there are so many different causes of deafness; for it has long been laid down as an axiom, that the more complex an instrument is, the more possibilities there are for it to become disordered.

I propose to treat as briefly as I can of the Remote and Proximate Causes of Deafness, understanding by the former, those conditions of the atmosphere, country, condition of parents and offspring, &c., &c., which predispose to deafness, and by the latter, those local affections which mechanically or otherwise cause deafness.

Several attempts have been made by different individuals, to collate statistics in relation to the causes of deafness, but from the ignorance of the guardians of the patients, these statistics have proved but very imperfect. An abstract of seven hundred and eighty-seven cases, collected from the institutions for mutes at Paris, Copenhagen, Leipzig, Prague, Cologne, St. Petersburg, Dresden, Hamburg and Modena, in Europe; and Hartford, New York, Philadelphia and Columbus, in the United States, I will here insert. It is as correct as any that have as yet been published. It may be found in the Eighteenth Report of the New York Institution for the Deaf and Dumb.

CAUSES OF ACCIDENTAL DEAFNESS.

Scarlet Fever,	44	Nervous Fever, and gath-	
Typhus Fever,	3	ering in ears,	1
Spotted Fever,	33	Brain Fever,	4
Inflammatory Fever, .	7	Brain Fever, from denti-	
Nervous Fever,	5	tion,	1

Brain Fever, from coup		Measles and Mumps, . .	1
de soleil,	1	Small Pox,	8
Fever and Fits,	1	Injuries of the head, . .	9
Convulsions,	24	Disease in head, (not	
Epileptic Fits,	6	named,)	4
Colds,	26	Disease in ears, (not	
Measles,	35	named,)	4
Gatherings in the head, .	15	Disease in throat, (not	
Inflammation in the head,	20	named,)	1
Falls,	19	Disease in throat and	
Scrofula,	12	head, (not named,) . .	1
Whooping Cough, . . .	12	Disease in tongue, (not	
Hydrocephalus,	9	named,)	1
Hydrocephalus & Whoop-		Ulcers,	2
ing Cough,	1	Falling in the water, . .	3
Bilious Fever,	1	Use of calomel,	1
Catarrhal Fever,	1	Report of a cannon, . .	1
Epidemic Fever,	1	Loss of hearing without	
Intermittent Fever, . . .	1	manifest cause,	4
Arthritic Fever,	1	Inflammation of a limb, .	1
Fever, (not named,) . . .	38	Swelling in neck and	
Foreign substances in the		gathering in ear, with	
ear,	2	convulsions,	1
Itch,	2	Injury of the ear,	1
Dentition,	2	Bite of a mad cat,	1
Humors in the head, . . .	2	Swallowing tobacco, . . .	1
Scrofulous Ophthalmia, . .	1	Swallowing poison laurel, .	1
Quinsy,	1	Disease caused by vermin, .	1
Peripneumonia,	1	Injurious medical treat-	
St. Vitus' Dance,	1	ment,	1
Palsy,	1	Gradual decay of hearing, .	2
Paralysis,	1	Diseases and accidents	
Syphilis,	1	unknown,	398
Mumps,	1		
Croup,	1	Total,	787

This abstract shows the prominent causes to be fevers, the exanthemata, pertussis, convulsions, hydrocephalus and in-

inflammations in the head. In regard to the ages at which deafness is most likely to commence, the same authority gives the following abstract of 284 cases.

From birth till 1 year of age, 94 cases of deaf-mutes.

"	1	"	2	"	"	73	"	"
"	2	"	3	"	"	41	"	"
"	3	"	4	"	"	19	"	"
"	4	"	5	"	"	27	"	"
"	5 and upward,					30	"	"

Total,	284
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One singular fact, established by statistics, is, that there are more deaf males than females. This can not arise from the fact, that they are more exposed, for at the age (under five) when they are most liable to become deaf, male children receive the same degree of care as female. The probability is, that more males survive the diseases of youth than females. Of congenital cases of deafness, however, there are more females than males, in the proportion of nine to seven.

There are not sufficient instances known on which to form definite conclusions as to the amount of the hereditary transmission of deafness when one or both of the parents are mutes. There can be no doubt that there is a certain degree of danger. I personally know of only two families, both the parents in each being mutes, in which there is any direct transmission. In each family there are seven deaf and dumb children. I have heard of several other instances, however. Marriages between deaf-mutes are, however, not very uncommon occurrences, the children resulting from which possess perfect audition. There seems to be in some families, the heads of which are possessed of all their faculties, a marked predisposition to deafness. Sometimes this is owing to dissipation of one or both of the parents, at the time just preceding gestation, thereby debilitating the vital powers. In other cases, dissipation in youth has been the cause. But of all known causes, intermarriage is the most prolific cause of predisposition to deafness. It has been settled beyond a

shadow of doubt, that intermarriages of first cousins, and even some of second cousins, give rise to offspring which are generally either of small size, imperfect health, or of imperfect development in some part; they are either idiots, blind, club-footed, or deaf and dumb. And those offspring of first cousins who are not, are rather the exceptions than the rule.

A curious but not very frequent mode in which hereditary predisposition manifests itself is seen in *alternation*. A single case will suffice. In a family of fourteen children, the second, fourth, sixth, eighth, tenth, twelfth, and fourteenth born, were deaf-mutes congenitally, while the others could hear and speak. Another case has been recorded, in which the line was only broken by the birth of twins, both deaf-mutes. Among other facts shown by the late census of the United States is, that deaf-mutes are more frequently found among white than colored people, while blind persons are more common among the blacks than whites. Mulattoes are more subject to both blindness and deafness than the full-blooded individuals of either race.

That the scrofulous diathesis should be assigned as one of the predisposing causes of deafness, will cause no surprise to any one in the least acquainted with pathology. The *deposition of tubercles* being one of the results of *Scrofula*, the latter term has at length become, in the minds of many, so associated with the former, as to be understood as almost synonymous with tuberculosis. Tubercular matter may be deposited in different parts of the ear, it is true, but yet it is so unusual, that to regard it as a curiosity, would be strictly correct. The scrofulous diathesis, however, so affects the whole body that inflammation is easily excited in any organ; this inflammation is of an unhealthy kind, slow to heal, producing an abnormal pus, and exceedingly liable to take on a chronic subacute character.

When the ear of a strumous patient becomes inflamed, deafness is almost certain to result, unless proper medical treatment be at once resorted to. The mucous membrane becomes thickened, red, pulpy, a purulent effusion is poured forth, constituting what I shall hereafter speak of as strumous otitis, and if the membrana tympani be at the same

time perforated, strumous otorrhœa. The mucous membrane of the membrana tympani is thickened, thus greatly impairing its functions, as is also that of the Eustachian tube, thus preventing the free access of air to the middle ear. When we examine the delicacy of the apparatus of hearing, it is truly wonderful that even in grave cases of inflammation, the hearing is not immediately and totally lost. And yet the mucous lining of the cavitas tympani is often so thickened, that it would seem impossible for the membranes of the fenestra ovalis and fenestra rotunda to be of the slightest use in conveying the vibrations to the internal ear, the degree of deafness resulting therefrom, being at the same time, by no means, commensurate with what we should have good cause to expect. Scrofula, as a predisposing cause of deafness, acts then, almost always, merely as a predisposing cause of inflammation in general, which inflammation being excited in the ear, produces changes resulting in deafness. These strumous inflammations are not rare. They are very common among children, almost as much so as strumous affections of the eye. Those of the deaf and dumb who are scrofulous, form a very large proportion of the whole number, and the proportion is not much less among those who are deaf, but who have lost their hearing so late in life as not materially to affect their speech. It is evident, then, that whatever is calculated to engender the scrofulous habit, is indirectly a cause of deafness. Among these causes may be mentioned, living in imperfectly ventilated, poorly lighted, and damp habitations; living in wet localities or in a climate subject to great or sudden variations of heat and cold, dryness and humidity. In mountainous countries, a great deal depends on the altitude of the habitation; thus in Switzerland it has been ascertained that those who live in the valleys are far less healthy than those who live high up on the mountains; the disproportion of cretins between the two mentioned classes of localities being exceedingly great. The number of deaf persons in Switzerland is much greater in proportion to the number of inhabitants than in any other country in the world where statistical

knowledge has been obtained. In Belgium, Holland and Saxony, the proportion is much less; these latter countries are level and dry. In the South of Europe, the number of deaf persons is less than in the colder countries of the North. A case has been recorded in the Paris Institution for the Deaf and Dumb, of a family of eight children, five of whom were congenitally deaf and dumb. These five had been born in a very damp dwelling. A family which previously had resided in the house, had three children, two of whom were deaf and dumb.

It has been a disputed question since the days of Hippocrates, whether the pregnant is able to transmit to her offspring peculiar traits of mind or conditions of body, as the result of a persistent melancholy mood, or mental anguish, or as the consequence of a sudden fright or disgust during any period of her pregnancy. The affirmation of this problem has been, and ever will be, considered by the vulgar of every nation as indubitable, no superstition or tenet being more universally believed; so much so, that Shakespeare, in many places, alludes to this belief. But whether, or no, deafness has ever been the child's misfortune through the mother's fright, I leave to others to judge after the perusal of the following statements, which I have collected from files of "Questions to Parents and Guardians of Deaf Mutes." These questions were issued from the office of the Secretary of the State of New York, and are preserved in the New York Institution for the Instruction of the Deaf and Dumb. The facts I am about to state, are to be found in answer to the second of the "questions," which is as follows: "Was your child born deaf? If so, was there any cause which is supposed to have operated before birth?"

First Case. A. M——, the daughter of L. M——, a physician in this state, is a fine, sprightly girl, in excellent health, having no bodily infirmity with the exception of deafness and the dumbness consequent on the loss of hearing. There has never been in any of the collateral branches of the family, a single case of deafness. She, however, is congenitally deaf, and her deafness is ascribed to the fact

that her mother while pregnant with her, was frightened by a deaf and dumb man, who boarded in her family.

Second Case. C—— P—— E——, is a boy of perfect health, and no physical defect except his deafness. The cause of his deafness is ascribed by his parents to the fact, that a few months before the mother was delivered, she *saw* a deaf and dumb child. It must be acknowledged however, that this is not a sufficient cause of deafness, as the mother was afterward delivered of a boy, who was also deaf and dumb, and who died at the age of ten. One of the great-aunts and great-uncles of this boy were deaf and dumb. The parents were second-cousins. That these additional facts establish the existence of other causes than the one assigned, sufficient of themselves, to account for the deafness, there is no question.

Third Case. M—— G——, is the daughter of an intelligent tanner and currier, who gives the following statement. "She was born deaf. I (the father) do not know of any other cause, than the following. My wife is a Catholic, and while in pregnancy with Melissa, wished to go to confession, I refused to let her do so, at which she was offended, and would not speak to me for nearly a week, which time was about five or six months before the birth of Melissa. I was ignorant at the time, of my wife's pregnancy, else I should avoided any opposition to her wishes." There are two other children in the family, both of whom are in possession of all their faculties. The father has "tried to remove her deafness, by the use of refined sweet-oil, which caused extreme pain, without any apparent benefit to hearing." Dew-water was also tried, "which caused no pain, and seemed to relieve the head-ache she was formerly troubled with." The trial of refined sweet-oil, has thus added to medical lore the important fact, that the not going to confession, is apt to leave considerable inflammation in the ears of the progeny. Verily, the *sins* of the parent are visited upon the children, (unless confession is duly made,) as is abundantly shown by this instance of the hereditary transmission of moral turpitude.

Fourth Case. S——— A———, is a healthy girl, of a family in which there is no hereditary taint. Her mother sometime before the birth of the infant, saw a little foolish child, the vision of which is supposed by the parents to be the sole cause of deafness.

Fifth Case. J——— S———, was born deaf, and there has been no apparent cause assigned, except that his mother while *enceinte* "saw a deaf and dumb man acting." There is no other case of deafness in any of the collateral branches of the family. There are seven other children, all of whom are perfect in body and mind.

Sixth Case. E——— S——— Y———, was deaf from birth. The family is free from any taint likely to produce deafness. None of the exanthemata have attacked him, with the exception of the kine-pox. The mother, during the early part of her pregnancy, became very much excited, so as to be unable to speak, and ascribes the deafness of her child to this cause.

Seventh Case. I——— M———. The only reason assigned for the deafness of this boy, is contained in the following account given by the mother. "I lost a son three weeks previous to the birth of this deaf son. The dying child kept calling for me. The friends present thought it not proper for me to witness its struggles. To prevent me from hearing the cries of the child, I put my fingers in my ears, and so far as I could stopped my hearing. Three weeks thereafter my child was born deaf and dumb, and has remained so ever since." This woman has had four children by her husband, (a convict in the state prison, and who has since his release deserted his wife,) and two by another man with whom she is at present living. All these children can hear and speak, and there is no other case of deafness known in any collateral branches of the family. There is no relationship between the parents.

Eighth Case. This is a boy by the name of L——— McK——— H———, who was born deaf and dumb. During the days allotted to his mother, one of the older children in the family, hurt his shoulder, and it became necessary to

lance it. The mother fearing to see the operation, went some distance from the house, and in order that she might not hear the screams of her child, placed her fingers in her ears, and she says, "immediately experienced sensations which she could not describe." This is the cause assigned by the mother for her son's deafness. It may not be improper to add, however, that an uncle of the father of this lad was born deaf and dumb, and also a cousin of the mother, thus showing an hereditary disposition to deafness, which much more likely than the above incident, was the cause of this infirmity. Six other children are in the family, none of whom are deaf and dumb.

Ninth Case. I——— W——— P———, was born deaf, and the mother assigns as a reason, that while with James, a child was placed in her arms to be fondled. The infant very suddenly expired, and she became so exceedingly frightened, that she believes the deafness of her child was induced. There are no other causes known by me for his deafness.

Tenth Case. This is a case of congenital deafness in a bright, sprightly lass, perfect in all her faculties except hearing and speaking. The only cause for her deafness that I can find assigned, is contained in the following sad yet interesting narrative. The father of this child had seduced the mother, under the promise of marriage. The situation of the mother being known, he promised to perform his duty, and legitimate the offspring. For some reason or other, the marriage was not immediately consummated, but the time for it was definitely settled a few weeks before the birth of the child. A few days before the wedding was to have taken place, the father went to work in a neighboring field, and while engaged in cutting down a tree, was instantly killed by the fall of it. The unfortunate mother on hearing the sad tidings, was rendered distracted with grief at the loss of her lover, and shame at her miserable condition. Hastening to the side of the dead man, she called upon him to speak to her once if only once more. This she did constantly in her frenzy, until torn away from him by her friends. Being confined shortly afterward, she was delivered of a

female infant, which has since its birth neither heard nor spoken. And she ascribes its deafness to the efforts she made to hear the voice of her intended husband.

A case is mentioned in a report printed in the year 1837, of a boy, which at the time attracted considerable attention. The meatus auditorius externus was entirely wanting, and the auricle reduced to a mere projecting cartilage. The face and head were also deformed, but intellectually he did not appear to be deficient. The occasion of his deafness and deformity, "is supposed to have been fright on the part of the mother during the period of gestation, from a piercing shriek uttered by a servant. The distressing effect upon the ears of the parent, is believed to have caused those of the child to be closed up. This individual hears imperfectly, on opening his mouth, through the Eustachian tubes; and by this means he has to a trifling extent, learned to articulate." The report suggests the practicability of opening the external orifice of the ear. I believe the operation was never performed.

Leaving the remote or predisposing causes of deafness, I come to the second division of my subject, the proximate causes of deafness. They are as will be seen, for the most part, the results of inflammatory action.

The first of these causes are owing to mechanical obstruction. The concha of the ear may be wanting, and so cause, although not an absence of hearing, a difficulty at least in catching sounds. The meatus is sometimes found wanting, and then total deafness is the result. There may also be a second meatus with neither one perfect; the amount of hearing in this case depends on the state of perfection of the principal one. We find also the meatus contracted, closed by a membrane, or by polypoid excrescences. These, with the exception of the last, are the results of arrest of fœtal development. The ceruminous glands often take on a diseased action. The result of this is a partial or entire suspension of their functions. If any cerumen is secreted, it is of a dark hue and very tenacious, obstructing the canal, or plastering over the membrana tympani, thus causing a temporary

deafness. This diseased action is always the consequence of an inflammation, and accompanies otorrhœa. The treatment is simply to remove the inflammation, which causes this diseased condition, and to keep the parts perfectly clean. It may here be proper to mention a cause of deafness which is not an uncommon one, and which is not very creditable to the individual affected. It is an accumulation of wax owing to a want of cleanliness, and though very simple when thought of, is yet often a source of great trouble and annoyance to the patient, and of perplexity and vexation to the practitioner, when overlooked. The symptoms are an obtuseness of hearing, accompanied with tinnitus, and sometimes loud noises resembling reports of fire-arms. If the case should not be understood, the patient is usually subjected to a course of blistering, low diet, calomel and jalap, and what not besides, till some quack pours into his ears an emollient oil to soften the wax, and earn for himself the reputation of being a miracle-monger. Soap and warm water used freely, will usually be found sufficient; the accumulation, however, may be so firmly impacted as to require the use of the forceps.

In individuals who are subject to boils, there occur frequently, abscesses in and around the meatus which temporarily disturb the hearing. They are exceedingly distressing and are accompanied by a sensation of stuffing in the ear, with tinnitus, buzzing and throbbing. They vary in bulk up to the size of a walnut, and usually occur in groups. There is no marked redness over the seat of inflammation, although the heat is considerable, being attended with a burning itching. A fever accompanies these abscesses, causing great restlessness, general heat of the surface, and an anxious expression of the countenance. The treatment is to open the abscesses as soon as discovered, warm fomentations applied over the concha, and steaming the meatus. Nitrate of silver is used to abort them, and if used early enough is successful. Tonics, liquor potass, and other alkaline liquors are used to prevent the occurrence of others, the state of the bowels being at the same time carefully attended

to. A whitish discharge often occurs with these tumors, which is the result of sub-acute inflammation of the cuticular lining of the canal; sometimes the membrana tympani is also inflamed. Leaches and other local antiphlogistics are here to be employed.

Diffused inflammation of the external meatus is of two kinds, the *sub-acute* or *catarrhal*, and the *active*. The sub-acute form is a strumous affection as strongly marked as strumous corneitis, and resembles that disease in being confined for the most part to the periods of infancy and youth. Other strumous affections are often present, particularly tubercular disease of the lungs. The symptoms at first are very slight; a thin muco-purulent flux is often the first thing noticed. The pain is little if any. The cuticle is externally unchanged, but within the meatus it is pulpy and white, and is often detached from the subjacent skin, which is of a pinkish hue.

The *acute* form is known under three names, the *idiopathic*, the *traumatic* and the *specific*. The first of these is generally the result of cold, the second of wounds and of the presence of foreign bodies, and the last is that observed in the course of measles, scarlatina, small-pox, typhus, typhoid, and I suppose spotted fevers, (although I do not know what disease the last mentioned is, unless it is a malignant typhus.) It also is caused by the specific virus of syphilis, gonorrhœa, and other venereal diseases, and is often clearly traceable to the rheumatic diathesis. The active forms are with the exception of the rheumatic liable to suppuration. They are first characterized by an itching, accompanied by heat and dryness. An obtuse, which changes to a lancinating pain and which often is insupportable, succeeds the first symptoms. The inflammation is attended with a fever, in which the patient not unfrequently is delirious. The parts affected are at first pink, and then white and very considerably swollen, considering their nature. A discharge usually succeeds, during which the patient experiences immediate relief from his agony. The disease is liable to spread, perforate the tympanum, give rise to an otitis, followed by otorrhœa

causing the destruction of the ossicula, and an irremediable and total deafness. This, when it attacks children, more than all other causes, is the most prolific source of deaf-dumbness. The treatment is actively antiphlogistic. Local bleeding is at once to be resorted to, by means of leeches; heat and moisture over the concha, and counter-irritation over the mastoid process are very useful, and purgation is not without its benefits. Should the membrana tympani be as yet unperforated, mercurial preparations may be administered, with a view to the saving of that structure. The use of astringents in the sub-acute form, and in the acute, when but a slight discharge remains from one previously profuse, is advisable. Counter-irritants are also to be recommended. Diffuse inflammation is in reality a dangerous disease, as its tendency is toward the interior of the cranium; periostitis, necrosis with exfoliation of the bone, meningitis and cerebritis are the several steps in its destructive progress.

Herpes and *Eczema* attack the meatus auditorius externus by extension from the auricle. They only occasion deafness by the thickening of the cuticle, forming the external layer of the membrana should it become involved. Cutaneous disease of syphilitic origin may also extend into the meatus, but is a rare form of disease. These may be treated by nitrate of silver applied in the form of a solution, (gr. xv. to the ʒ) and then applying citrine ointment, as soon as the results are seen to be beneficial. In these cases, glycerine is of decided use in keeping the parts moist, and as it does not readily evaporate, is to be preferred to any other lotion. The hearing is by its use temporarily restored, as long as the membrana tympani is moist. Condyloma is in the external meatus a rare affection. The treatment is to administer locally, astringents after caustics, with an internal use of alteratives. Exostoses are also not very common, although much more frequently met with than the preceding. They are generally the result of periostitis. When very small, mercurials, local bleeding and counter-irritation are successful in suspending their development. They are usually slow in growth. Their form is round, and they are

covered by smooth and highly polished integument. When large they obstruct the canal, and mechanically cause deafness.

Tumors in the canal, are also met with in aural practice. They are uncommon, however, and are to be treated as tumors elsewhere.

Polypi are the most frequent of all morbid growths. There are several varieties, the most common of which I shall speak of in the following order.

1. *Cluster Polypus*. This has a slight peduncle, is of a pale, or light red color, and is lobulated in small ovoid masses, much resembling a cluster of grapes. It is easily friable and is gelatinous in character.

2. There is a kind of *Polypus*, very small at its origin, and usually springs from some part of the tympanum. It is accompanied by a perforation of the membrana tympani, through which it passes, and immediately enlarges, so as completely to hide the membrane, thus giving the delusive appearance of an open tympanic cavity.

3. *Lobule Polypus*. This variety is of a firm consistency and its lobules, are small and superficial. It is, in fact, a solid mass granulated on its surface. Its color is more florid than either of the preceding.

4. The fourth variety is fibrous in character, has a large base, scarcely smaller than its body, and is supplied abundantly with vessels on its surface, giving it a red color.

5. The fifth variety is tough and vascular. It springs from a slender peduncle, and suddenly enlarges into a globular form. The roots of the polypus are, however, extensive, and are usually torn away in the process of removal. This form is very rarely met with.

6. This is a very soft excrescence, and is easily lacerated. It seldom grows to any great size, and is very liable to bleed at the slightest injury. It is of a benign character.

7. This kind is soft and flabby, although unlike the preceding, is not easily broken up. It is very vascular, and when injured, hemorrhage takes place. It is attended with

an otorrhœa of a peculiarly disgusting fetor. Its color is very dark and livid, and is unmistakeably malignant.

Polypi may cause deafness in three different ways. 1st. By their presence acting mechanically, closing the passages, or pressing on the membrana tympani, impeding its vibrations. 2d. If springing from the cavitas tympani, they may displace the ossicula. 3d. They may cause deafness, indirectly, by means of the otorrhœa, to which they give rise. I would not, however, be understood to say, that all polypi cause deafness, though, when they are of any considerable size, the hearing is affected. Polypi have a very feeble vitality,—their growth is not regular, being sometimes rapid, and other times, very slow. They are almost always accompanied by an otorrhœa, which constitutes the most prominent symptom. The origin of polypi in the ear is unknown. By many, they are supposed to be hypertrophied ceruminous glands, just as warts are supposed to be hypertrophied papillæ. They choose for their seat of growth, those localities where the cerumen is secreted most abundantly, and this may render the theory just mentioned, somewhat plausible. The treatment of polypi is two-fold. The first indication, is to remove the polypus. The second, is to prevent its recurrence. If the otorrhœa should have caused excoriation of the canal and surrounding tissues, a third indication will naturally suggest itself, to restore the parts to their normal condition, by combating inflammation. The first indication is fulfilled by the use of some caustic, such as nitrate of silver, hydrate of potassa, or nitrate of mercury, or, better yet, by means of a fine steel or silver wire, either strangling or bisecting the growth near its origin. There are several instruments made for the purpose, but as anything will answer, I shall not attempt to describe them here. The second indication, we can answer by the free use of astringents to the base of the morbid excrescence, by painting it with tincture of iodine, or by touching the peduncle by potass fusa or lunar caustic. This last will generally succeed, should the previous remedies fail. A few drops of

tincture of myrrh in a little water is a very pleasant lotion, to be used with the syringe.

Fungi and *Fungoid growths* are vascular bodies, which spring from caried bone, or denuded surfaces roughened by inflammation. They may, or may not, be malignant, and their treatment differs not essentially from that but just mentioned. The treatment of malignant polypi depends first, on the practitioner, and secondly, on the patient. Should they both agree to be unwise, they will meddle with the disease, and hurry on the fatal crisis, sometimes before it would occur in its own due course of events. Cancer occurs in the meatus in all its forms except the colloid, which, however, by some is denied a place in the divisions of this truly horrible disease. As they do not differ in character from the same forms in other locations, and as death results but a short time after deafness, I do not consider it worth while to say anything upon this certainly fatal disease in a treatise of this character.

Closure of the external meatus is described by some authors. It is caused by an acquired twist of the tragus, owing to some cause not well understood. The effect is to bring the apex forward, toward the cheek, throwing the base backwards and inwards. It causes deafness mechanically. It may be remedied by wearing a tube, to dilate the meatus. I know of no other way of relieving the deafness; the deformity can not be changed. A curious form of deafness, arising from the closure of the meatus, occasioned by the loss of the molar teeth, has been described. It would seem that the molars act as splints to hold the lower maxilla in place; that when they are lost, the bone falls backwards and upwards, so that the condyles lodge in the bottom of the glenoid cavity beyond the Glasserian fissure, thereby pressing upon the walls of the meatus, and gradually diminishing the caliber till it becomes all but obliterated. The theory is not a perfect one, however, as the closure has been noticed when the molars had not been lost. Anything to dilate the opening, will relieve the cophosis. Sponge tents have been tried, but with little benefit. Auricles seem to

be the best appliances, as they are certainly the most convenient. A radical cure can not be expected. It usually is a long time in taking place; and when confirmed, the parts are so closely adapted to each other, that, to remove them at once, would be a dislocation. If taken at the outset, perhaps the consequence might be avoided.

The next causes of deafness of which I shall speak, concern the *membrana tympani*. The *membrana tympani* is by some anatomists divided into three layers, by others four. The first is the external or cuticular; the second, the middle or fibrous, composed of two portions,—the external, the fibres of which are radiated, and the internal, the fibres of which are circular; and the third or mucous layer. There is a singular and interesting fact connected with this layer, which I will state. It is, that the epithelium is of the columnar ciliated variety, the stroke of the ciliæ being from the center toward the circumference. The eustachian tube is lined with the same kind of epithelium, and, what is singular, the *cavitas tympani* is not, but has the common tessellated or pavement variety. So that a surface is here found, having the ciliated, yet entirely surrounded by the flat, tessellated epithelium. I question whether there is another example of the kind to be found either in human or comparative anatomy. These different layers are subject to the inflammations which attack their three varieties of tissues in other parts of the body. Yet, in truth, it is unnecessary, in a practical point of view, to make any distinction between mucous, fibrous, or cuticular inflammation, as when one layer is attacked, the others are also inflamed. The normal form of the *membrana tympani* is a matter of dispute, some anatomists stoutly affirming that it is entirely concave externally, while others as strongly declare it not to be uniformly so. The truth is, as I believe, that some portions are concave, while others are flat, and others still, convex externally. The *membrana tympani* is stretched across the *meatus auditorius externus*, and is attached to a ridge, which nearly surrounds the canal. Its object is to catch, or receive, the waves of sound, if I may so call them, and transmit the

vibrations through the chain of ossicula to the fenestra ovalis, whence they are carried farther by other contrivances. For this purpose, the handle of the manubrium is inserted between the layers of the membrana for about two-thirds of its length. By it the membrana is divided into three portions, the anterior vibrating, the posterior vibrating, and the inferior. Their names will indicate their position. The color of the membrana is somewhat gray, and is translucent. This structure is exceedingly sensitive, and when merely touched, the patient experiences a peculiar, acute pain. The vascular supply of the membrana is received from a branch of the stylo-mastoid artery, and one from the internal maxillary. After anastomosing freely, they supply the membrana, and then radiate toward the circumference, where they a second time anastomose with a branch of the deep auricular. The latter vessel is continuous with arteries of the concha, and thus depletion around the meatus, as will readily be seen, must philosophically be advantageous, in cases of inflammatory affections. Having thus premised, I may proceed to the diseases of the membrana tympani. Inflammation of this organ, is called *myringitis*. Myringitis may be acute, subacute, syphilitic, strumous and secondary. It usually is accompanied by an inflammation of adjacent parts, such as the cavitas tympani and its appurtenances within, and the meatus and concha, without. It may even extend so far inward as to involve the meninges of the brain, and thus may produce fatal consequences. Acute myringitis is generally the result of cold and exposure. It may be caused by the introduction of foreign bodies within the meatus, exposure to drafts of wind, diving in water, thus retaining a small quantity of water, and producing that extremely unpleasant, though not painful sensation, with which every swimmer is familiar, and also may be owing to the rheumatic diathesis. The *symptoms* are as follows: the patient complains of a pain in his ear, which attacks him, usually, suddenly. He may be awakened at night with the first sensation. Like inflammations elsewhere, it is subject to exacerbations and remissions, the patient being

worse at night. The pain is most acute and excruciating, so much so, that delirium is not unfrequently produced in the graver cases. Pressure on surrounding parts is intolerable, and even the arterial throb becomes a source of almost insupportable inconvenience, as every pulsation of the carotid is distinctly felt. The patient also complains of tinnitus aurium, and noises of it may be any variety, from the hissing of a kettle, to the falling of a cataract. The tidal noise produced by holding a sea-shell to the ear, is frequently the sound to which patients liken their sensations. There is usually soreness and pain over the temporal region, and the teeth and eye, of the side affected, as well as over the mastoid process and in the upper part of the neck. In patients who are the subjects of the rheumatic diathesis, pains of a rheumatic character are felt shooting throughout the system. The severity of the pain is usually proportionate to the degree of the inflammation, and when it is experienced in sneezing, coughing, mastication, and deglutition, it indicates that the middle ear sympathizes in the affection. The common otalgia or ear-ache of children, is a species of the disease now under consideration. As might be expected, cophosis, in a greater or less degree, is a constant attendant upon this malady. It may be either an entire loss or a paracousia. Phonophobia, by which I mean an exaltation of hearing to such an extent, that the *sound of the voice*, or slight noises, is unbearable, is sometimes a symptom at the beginning of this disease, as photophobia is a symptom in some affections of the eye. Coryza, sneezing, coughing, &c., are usually observed, as is a feverish condition of the skin, headache which may be a hemicrania, and a disturbed, and anxious appearance of the countenance. The urine is high-colored, and toward the remission of the disease, is very much so, and deposits a lateritious sediment. The physical signs are heat, tumefaction of the lining of the meatus auditorius externus, which is highly polished, œdema, a suspension of the secretion of the ceruminous follicles, and an itching around the more inflamed portions. The color of the membrana tympani, is more arterial, yet sometimes becomes of a dirty, yellowish

hue. It loses its polish, and its translucent appearance, and ecchymosed spots are seen on its surface. It is much swollen and roughened. The next steps in the course of this disease, are exudation of lymph, and a secretion of a muco-purulent matter. The cuticle becomes detached. Mr. Wilde, of Dublin, in his admirable treatise on aural diseases, mentions as a cause of deafness, the effusion of lymph forming "*bands of adhesion* within the walls of the tympanum, thus *drawing inward* and *arresting the vibrations of the membrana tympani*, curtailing the motion of the ossicula, and injuriously affecting the membrana of the fenestra." If the cavitas tympani were a serous cavity, this might be, but I do not very well understand how "bands of adhesion" can take place in a cavity lined with mucous membrane. As the surgeon, however, does not state that he has ever seen these fibrous bands, but merely throws out a theory *why* deafness in myringitis occurs, I am disposed to doubt their existence, and to account for the deafness by the thickening of the membrana tympani by the exudation of lymph on one or both of its free surfaces. The membrana tympani, at this stage of the disease, is liable to perforation by means of rupture or ulceration. If blood or mucus be pent up within the cavitas tympani, it finds an escape through the perforation, and great relief is experienced. The muscles of the face, sometimes, in this affection, become paralyzed, probably owing to the fact of the proximity of the portio dura to the cavitas tympani while on its way, in the aqueductus Fallopii to the stylo-mastoid foramen. The duration of this inflammation varies from one to two weeks, and even longer. The treatment should be antiphlogistic. The patient should be confined to his house, and in the more grave forms, he had better remain in bed. Depletion by cupping behind the auricle, on the mastoid process, or an application of five or six leeches just around, or within the meatus, is absolutely necessary. The local bleeding should be followed by warm fomentations or poultices. Steaming the ear is very grateful to the patient, moderating his distress very much. Sedatives, locally, such as laudanum, should not be prescribed. A roasted onion is often recom-

mended, and I have heard a physician order it; the remedy, however, is not only useless, except as a placebo, but, unlike the other members of that most valuable division of the *materia medica*, is undoubtedly injurious. The use of sedatives externally on the side of the face, may be not only innocuous, but beneficial. An open condition of the bowels should be maintained. Bathing or sponging is advisable and sudorifics are very advantageous, as the skin is hot and feverish. The *pulvis Jacobi*, combined with conium, and blue mass, are said to be very efficacious. The use of counter irritants at the outset of the complaint, is attended with little or no benefit. As the disease progresses, however, they may be found to be of decided advantage. Should the disease not yield as readily as we might desire, calomel, or some other of the preparations of mercury, should immediately be resorted to. A convenient formula, is equal parts of calomel and blue pill, combined with opium and *pulvis Jacobi*, given frequently, and in small doses. The mercury had better be continued till the constitutional effects of the remedy are observed. Tonics and diuretics are tried in the termination of the disease. Should an ulcer or a pustule be discovered on the *membrana tympani*, an application of nitrate of silver in solution, should be made with a camel's-hair pencil. *Otorrhœa* should be, if it occurs, which, in the severe forms, it is not unlikely to do, treated according to the general principles which I shall state, when I come to speak of that complication. There is an abscess which has its seat over the mastoid process, and beneath the periosteum, that may occur in the course of acute myringitis. Lancing should be performed as soon as we suspect it, and thereby we afford great relief, and may prevent necrosis and exfoliation of the bone. The subacute form of myringitis is not attended with pain. The first symptom is deafness, and a cold is at the same time present. The membrane becomes thickened and opaque, and seldom, if ever, regains its power of transmitting sounds. Some form of mercury, given in small doses, till the gums are tender, and then followed by small doses of corrosive sublimate, (gr. $\frac{1}{16}$ to $\frac{1}{8}$,) dissolved in

proof spirits, should be persevered in till the hearing is improved. Iodine and iron may be tried. The other remedies which would be used in subacute affections of the eye, are also of service.

Tinnitus aurium, one of the symptoms in this affection, may be relieved, by the exhibition of Arnica in the form of tincture; ten drops three or four times a day, till head symptoms occur, may be given. As a local application, the nitrate of silver stands unrivalled. This should be applied in solution, and as long as any vascularity remains. The nitrate of mercury, made into an ointment, is useful in restoring the secretions of the ceruminous glands, when they have been stopped. The ointment supplies the place of cerumen till the flow is re-established. As syphilis attacks the iris in the eye, so may it attack the membrana tympani in the ear. The disease may be primary but only so by direct contact of the virus. The secondary and tertiary forms are capable of manifesting themselves in the ear, the former, probably by extension of ulceration from the throat through the eustachian tube. The membrane is of a brownish red color, and thickened with effusion of lymph. The treatment is antiphlogistic, with the free use of mercury.

Deafness from this cause is little known among the profession, not on account of its rarity, for on the contrary, in our age of immorality I believe it to occur not unfrequently, but because the ear is not often examined. Children may contract the disease from their mothers, while passing through the vias naturales, during parturition, or they may have contracted it even before birth. Their deafness would then be written down not as *syphilitic* but as *congenital*. There have many cases of this kind eluded the observation of the compiler of statistics. It would be strange also were not many cases of this affection to occur among our young men, who are affected with the secondary or tertiary variety. As they would not be likely to speak of their aural affection, ascribing their deafness merely to a cold, the great majority of cases would never be heard of.

Strumous myringitis is, as its name implies, a scrofulous

affection. Its seat is not merely the membrane of the tympanum, but the cavity also. It attacks young persons, and may be likened to the strumous conjunctivitis of the eye. The color of the membrana tympani is of a pinkish hue. Colds usually accompany this affection, and the attack is preceded by one. The mucous membrane of the cavitas becomes thickened and pulpy. It is supposed that the inflammation extended originally from the fauces through the Eustachian tube. The amount of the cophosis varies from partial to total deafness. The treatment is in addition to the usual remedies for struma, counter-irritation behind the ear, on the mastoid process, and which should be persevered in for weeks and months even. The operation of catheterization of the Eustachian tube is performed in this affection.

Secondary myringitis is an inflammation which is the result of typhus fever, and also of the exanthematous disorders, scarlet fever, measles, small-pox and chicken-pox. It usually attacks the membrane, by extension through the Eustachian tube, although the inflammation *may* only be situated in that organ. In typhus the deafness may be in consequence of cerebral difficulty causing an *aural amaurosis*, so to speak, or it may be in consequence of the inflammation under consideration. The pathology of this inflammation, does not require any separate description. The consequences of the inflammation, if not attended to sufficiently early, are purulent effusion, perforation of the membrana tympani, and loss of the ossicula, in consequence of which total deafness results. This secondary affection does more to fill our institutions for the deaf and dumb with their inmates, than any other aural disease.

Chronic myringitis is generally a result of acute myringitis. The membrane is thickened and opaque, the opacity being in the form of small dots or specks, which stud the membrane. It is usually attended with no pain; some cases occur, however, in females whose uterine functions are interfered with, either by abnormal irregularities, or by the occurrence of gestation, in which paroxysms of pain are experienced. This also is the form which causes deafness

in many females, after parturition. If taken *in time*, it is amenable to treatment. But in the majority of cases, not much hope is offered that deafness will disappear. Nitrate of silver in solution should be applied locally, with a camel's-hair brush, every few days, for several months. If any vascularity be observed, leeches and counter-irritation should be employed. Constitutional treatment may be had recourse to, as the case may require. The membrana tympani may become thickened by deposits of lymph and atheromatous or calcareous matter. The thickening is incurable or nearly so. At the same time it is not worth while to dismiss a patient, as unexpected cures from the thickening, when not caused by the atheroma, have resulted from a continued and faithful exhibition of judicious remedies. These cases are, however, like suits in chancery, apt to continue a long time.

Collapse of the membrane is a pressing inwards, toward the cavity of the tympanum of the membrane. It may be accompanied with a morbid thickening and opacity of the membrana tympani, or it may not. In one case, there is usually present a profound deafness, in the latter merely tinnitus. The cause of this inward collapse has never been satisfactorily explained. Perforation of the membrane has been resorted to with success in some cases, but not in others. Ether dropped into the meatus, and allowed to evaporate, and the fumes of ether directed upon the membrana, have also been tried. Where thickening has occurred there is little ground for a favorable prognosis.

The next division of diseases which cause deafness, concerns the cavity of the tympanum. I shall merely mention the most of them, speaking particularly of otitis only. The congenital malformations of the cavitas tympani, are three; the cavity may be wanting, the place thereof being filled with an osseous or morbid deposit. The ossicula may be one or more absent, or misplaced. And here I believe, we may find an explanation for the deafness of some congenital cases where no apparent defect exists, and where even a slight amount of hearing may be preserved, in the slight displacement of the ossicula, or the laxity of the

membrana fenestrarum; so slight that (the vibrations of the membrana tympani being stopped) the most careful dissections could never detect the misplacement. The third malformation is the absence of the fenestræ. These of course produce deafness mechanically, and can not be remedied. The membranes of the fenestra may be ossified by chronic inflammation, and the ossicula may be displaced, or ankylosed by disease. Treatment is of no avail, and the deafness which results is irremediable.

Caries of the cavitas tympani, is in consequence of inflammation, which has denuded the bone. Cancerous affections, fungus hæmatoides, exostosis and a cheesy deposit of a strumous character, are here met with. These need not detain us, as the deafness caused is not amenable to treatment, and the general rules of surgery would only have to be repeated.

Otitis is the inflammation of the lining membrane of the cavitas tympani. It is of two kinds, the acute and the sub-acute. The *acute* may be either common, or specific. The specific is rheumatic in character, and perhaps a few cases of syphilitic may occur. The sub-acute may be either catarrhal or chronic, with thickening of the lining membrane. The exciting causes of acute otitis, are cold, or injuries. It generally attacks the patient at night, causing him to awake, by the intensity of the pain, which is of a most excruciating kind. This peculiar pain is subject, usually, to exacerbations and remissions. During the remissions, the patient complains of a dull throbbing ache, and a sensation as though something was bursting in the ear. The hearing may be exalted, or not, at the commencement, but as soon as any accumulation has taken place, total deafness ensues. The various movements of the jaw, pharynx and larynx in mastication, deglutition, sneezing, coughing, &c., are accompanied by pain, and pressure on the neck produces pain. The mastoid process is usually tender to the touch, after a few days from the commencement of the disease. The inflammatory action may extend even to the auricle, and this may be œdematous. The membrana tympani, if the state

of the meatus auditorius externus will permit of an examination, will be found to be vascular, and inflamed, but not to such an extent, as we would naturally suppose, from the severity of the symptoms. Sir Charles Bell's paralysis is sometimes a complication of this inflammation, and is supposed to be in consequence of the inflammatory action extending into the aqueductus Fallopii, thus causing a perturbation or suspension of the functions of the hard part of the seventh pair. The usual evidences of severe inflammation are here observed. The tongue is furred and white, the skin dry and harsh, the secretions suspended, or scanty and of high specific gravity. Great anxiety of the countenance and restlessness of the patient, are invariably present in the severe forms. The eye may sympathize with the other parts, and a slight conjunctivitis occur, with lachrymation, and sometimes photophobia. The great danger is *cerebritis*. And the diagnosis is often exceedingly nice, as to whether the brain is, or is not affected.

Otitis may terminate by resolution, by discharge of the pus and mucus through a rupture in the membrana tympani, and third by death. The first and second of these terminations are simple enough, and need not be described; the last is generally owing to a phlebitis, (suppurative in character,) of the lateral sinus, or it may be in consequence of a *cerebritis*. Moaning, and a tossing of the head from side to side, with inattention, amounting often to coma, are very good diagnostic symptoms of head trouble. The characteristic symptom of purulent accumulation in the brain, or meninges, is rigor, or a succession of rigors. Rigors do not generally indicate suppuration of the ear. The treatment of this disease is, as it is a severe one, strongly antiphlogistic. Local depletion, by leeches and cups, should, by no means, be neglected. Mercury should be exhibited, and the system placed fully under its influence as soon as possible, as the danger of the extension of the disease is imminent. Should head symptoms occur, the treatment of *arachnitis cerebritis* will require our attention. The mastoid process should be cut down upon, if there is the slightest probability of suppura-

tion having taken place, either internally or externally. The *acute* form may subside into the *subacute*. This form is characterized by a thickening of the lining membrane of the cavity. The eustachian tube may become completely closed in consequence of this change, the cavity may become filled with mucus, and the membrana tympani put on the stretch,—some fit of coughing may rupture it, and the contents are evacuated. This does not always happen, however. Exanthematous inflammations of the throat extend into the *cavitas tympani*, and an otitis of this character results. The treatment is the same as that of exanthematous myringitis. The catarrhal form is usually caused by a cold in persons of a strumous diathesis. The symptoms of coryza may be present at the first attack, though frequently the beginning of the difficulty is not noticed, as there is but little, if any pain experienced. Shortly after the accession of this complaint, the patient is observed to be inattentive, and often is accused of being stupid. It may pass off itself, or it may continue, causing a thickening of the membrane, closure of the eustachian tube, by means of the thickening of its lining membrane, and an accumulation of a glairy mucus within the *cavitas tympani*. The treatment is that of catarrh elsewhere, avoidance of exciting causes of cold, application of warm and medicated vapors by means of the operation of catheterism. The mucus is absorbed, if it can not pass out at the eustachian tube. The eustachian tube is sometimes absent and closed, yet such a condition, though believed by the great body of the profession necessarily to cause deafness, may be, and has been, attended with its opposite,—exaltation of audition.

The chronic, catarrhal, and syphilitic affections of this organ need no particular description. They are to be treated according to the rules laid down in the treatment of the corresponding affections of the *cavitas tympani*. Syngitis, or acute inflammation of the eustachian tube, may occur without other parts being affected, but so rare is it, that no practical results are gained by any more than a mention of its existence. Diseases of the throat, which block up the

opening of the eustachian tube, cause deafness. The treatment of the deafness, is merely to remove the cause, and that is done by treating the throat disease. The eustachian is a closed tube, as the urethra is.

The diseases of the internal ear are far less understood, than those of the middle ear. Except malignant diseases, such as cancer, fungus, &c., we can safely affirm, that we know nothing of them. Exostosis may occur in the labyrinth; the labyrinth may have been forgotten by nature, and left, either unformed, or in a state of imperfect development; the fenestræ may be wanting, thus allowing the labyrinthine fluids to pass into the cavitas tympani, or they may not have been secreted originally; the labyrinth may be filled with caseous, or other deposits, and, lastly, the auditory nerve may be atrophied, or wanting.

Deafness, from the above causes, is generally styled nervous deafness, whether it is in consequence of a diseased condition of the nerve, or not,—as the practitioner finds it difficult to make a diagnosis. The prognosis is uncertain; the probabilities are, however, greatly against recovery. The treatment must depend on the nature of the cause, and no one course can be laid down for all cases. We must treat on general principles, as we would in amaurosis.

Otorrhœa is a flow or discharge from the ear. It is not a disease, but a symptom of a disease, and as I have several times already alluded to it, I shall close this already extended treatise, by a very few words concerning it. The diseases which give rise to it, have already been mentioned. It is always an attendant of polypi. *Otorrhœa* is often acrid in its qualities, and always offensive, and as it may provoke an acute otitis at any time, which, in its turn, may terminate in cerebritis and death, it becomes important to check this troublesome symptom at once. The notions which so generally prevail as to the danger of such a course are erroneous; at any rate, if such prejudices can not be overcome, an issue can be established which will act vicariously, and far less offensively. Treatment is to remove all exciting causes, as polypi, &c.,—syringing, with tepid water, as many times a

day as is required to keep the parts clean. Painting nitrate of silver over the inflamed parts, and astringent lotions, are generally sufficient for all detergent and curative purposes.

It may not be amiss, before closing, to call attention to what must appear almost axiomatic to any one, who has read the preceding pages; namely, that no one remedy exists, which can cure all the diseases of the ear, or even any considerable portion of them. The ear is divided by anatomists into the external, middle, and internal portions, each division having its own infirmities. By the world, however, the ear is divided into that portion seen externally, and an orifice which proceeds, no one knows where. By pouring into this aperture, some medicament or other, it is obvious to the ignorant, that every description of deafness can be relieved. As this notion is so prevalent, a demand, of necessity, springs up for persons to compound nostrums, and to pour them down the opening; and as no honorable physician will lend himself to deceit, the existence of quacks is not a very strange phenomenon. And these quacks who pour down their "oils" and "glycerins" and "lotions," for much the same reason that boys, when hunting woodchucks, pour water into every hole they meet with, "to see what will come of it," really know less of the mechanism of their ears, than they do of their watches. And it would be just as sensible, and perhaps more so, on account of the less amount of injury done to the latter than the former of the two instruments, for these quacks to dip their chronometers into their essentially oily compounds, to relieve a broken main-spring, as to attempt to relieve deafness, by pouring in the ears of their patients the compounds concocted by their ignorant noddles. The fault lies not so much, however, in the public, or their quacks, as in the members of the medical profession. If physicians would pay attention to the ear and its diseases, they might readily run every charlatan out of his receipts, and, consequently, into some honorable occupation. Till the day of knowledge arrives, let us expect to see more quacks, than we have as yet heard of, and we shall not be disappointed.

THE CASE OF LAURA BRIDGMAN.

BY JOHN R. BURNET.

MR. JACOBS' last article, (in the January Number of the ANNALS,) hardly appears to me even an attempt to answer my arguments. He reiterates his own opinions, as if they were axioms, requiring no proof; and, giving judgment on his own side, authoritatively repeats for the half-dozen time, that my "answers are verbally plausible, but there is nothing in them when closely examined;" or, varying the phraseology, I am "a good rhetorician, but innocent of logical capacity." It does not seem to me that Mr. J. has here struck at my most vulnerable point. There may be readers of the ANNALS, to whom it will seem that Mr. Jacobs finds it easier to deny plumply my logical capacity, than to answer logically my arguments.

The paragraph at the top of page 97, is, I presume, a fair specimen of Mr. Jacobs' *rhetorical* powers; but I think, on reflection, he would not desire to rest on it his reputation for *logical capacity*. I appealed to the case of Laura Bridgman in support of *more than one* of my *positions*; *e. g.*, that deaf-mutes can learn words without the aid of signs; and that they can think in words, associating their ideas directly with words, *as we do*; both which Mr. Jacobs denies. Mr. J. puts by this *fact* of Laura's case after the following fashion: "As well might a follower of Ptolemy reply to a Newtonian, Sir, I appeal to the fixed fact, visible to all, that the sun moves through the heavens, to prove the truth of my theory of the solar system." So, then, because the sun appears to the eye to be coming round toward Kentucky, whereas, it is mathematically proved that Kentucky, on the contrary, goes round toward the sun, as a child, floating in a boat, imagines the boat at rest, and the trees in motion, Mr. Jacobs thinks himself authorized to put aside any undeniable fact that contradicts his theories. If Mr. J. should tell the child in the boat he could not swim ashore, because he had never learned to swim, or had not practiced enough, that would, as I take it, be *logical*; but if Mr. J. should choose to make it

a general assertion, that boys can not swim because they have neither fins nor webbed feet, implying, of course, that without these appendages, they can not learn to swim, and the boy should appeal to the *visible fact* of another boy no more finned nor web-footed than himself, actually swimming across the river, would it be *logical* for Mr. Jacobs to put him down by reminding him that his eyes had before deceived him in giving to the trees the motion of the boat? Mr. Jacobs might just as well bring forward his splendid Ptolemaic and Newtonian illustration in such a case as in the case where he has brought it forward.

To me, it seems a striking proof of the incorrectness of Mr. Jacobs' views, that he can offer no better explanation of the case of Laura Bridgman. There is nothing "mysterious" in her case. The case of Julia Brace ought to have taught Mr. Jacobs that if, as he with horrible facetiousness proposes, parents should put out the eyes of their deaf and dumb children, they would still take as naturally to signs, and cling to them as tenaciously, as do deaf-mutes who see. Julia was placed in an asylum where all around her conversed by signs. Groping with her hands, she caught their signs, learned them by usage, and uses them for purposes of communication, and in her private meditations. Laura was placed, at the age of eight, in an asylum for the blind, where nobody ever made signs, and where her teacher carefully avoided giving her any means of communication that would divert her attention from words. At first, with much pains and repetition, (for whether blind or seeing, deaf-mutes find it more difficult to learn words than signs,) her teacher taught her the names of objects, qualities and actions, explaining each word by letting her examine, by touch, the object, then two or more objects of the same name with different qualities, then objects or persons on which, or by which, actions were being performed; and so on. As she had but few signs when she came to school, and none of her companions could or would make signs, she had to rely wholly on words spelled on the fingers, for making her wishes known, and for means of social enjoyment. Her teacher watched the development of her ideas, and furnished words

for intellectual and moral notions, as she needed them, or became able to use them. Except that greater method was observed, she learned words, as a "child learns his vernacular," by usage, and from his mother's teaching him words as he needs them.* The result is before the world. She had a knowledge of words, of verbal language, quite beyond the average of deaf-mutes who see; and words are as intimately associated with her ideas as they are with those of people who hear and speak. In short, she thinks in words; that is, in that play of her nimble fingers by which she spells out words.

Now I maintain that any deaf-mute child who can see, if tolerably quick and active, can be taught on the same principle, even with more ease; for he could see farther than Laura's fingers could reach; hence, he could take in objects with more ease, perceive their qualities more readily, observe actions far more conveniently, and thus at least acquire ideas faster than Laura; it would only be requisite that he should have a memory sufficiently tenacious of words. Dr. Howe did not succeed near so well with Oliver Caswell as with Laura, because Oliver had less mental activity, and less verbal memory. He, as well as Laura, associated his ideas directly with words, but he was more apt to forget his words, and in his case, to lose a word was often to lose the idea it expressed. A deaf-mute of similar capacity who used signs, would probably have had a more rapid mental development, since it is so much easier for a deaf-mute to learn and remember signs than words; but would have made less progress in verbal language than Oliver did. When Dr. Howe undertook to teach Julia Brace, he complained that her memory would not retain words, not merely because she was too old to learn new tricks, but also because she already had signs to express her ideas, and clung to them by preference.

Cases have occurred in Europe, in which the experiment

* The hearing child learns much from the conversation of others. Laura could only learn words from conversation addressed directly to her; but this is not a difference of method, only of circumstances.

of teaching deaf-mutes who see, without using signs, has been as successful as Dr. Howe's experiment was with Laura. But, evidently, this mode of instruction would be wholly out of the question where several deaf-mutes are collected together. The main points of it are, to give the pupil words as he needs them to express his ideas;—to develop his ideas no faster than he can acquire words to express them;—and to confine him steadily to words for all communications with those around him. Now, I need not tell the readers of the ANNALS, that where several deaf-mutes are collected together, they will use gestures among themselves, as more rapid, more convenient, and to them more clearly intelligible than words; their ideas will be developed faster than they can fix words in the memory to express them; signs will become the vernacular, the living language, to them, and words only a foreign language.

Mr. Jacobs seems annoyed that I should admit of different systems of instruction for different circumstances. Says he, "Let him [Mr. B.] advocate only the theory of his school,*—to make written language *ideographic* for the deaf and dumb. What that means I don't know." And again, "The theory of Mr. Burnet's school is based upon the idea, 'that deaf-mutes can learn words as hearing children do, by observing the objects or actions to which they are applied, and the circumstances in which they are used.' Now, if Mr. B. would stick to this method of instruction, there would be a plausible,—*but only a plausible*—[?] ground for the position, that deaf-mutes may think in written words or characters *only*. But in the twinkling of an eye, he changes his ground," *etc.* The reader will please turn to page 99, and read the rest for himself; and then I ask him to turn to Vol. VII., of the ANNALS, p. 140, where he will find that I wrote, "But though a teacher with but one pupil might succeed by merely using signs of indication, and a few of the simplest and most natural gestures;—writing words, or rather spelling them nominally in presence of the objects, of the qualities, and of the

* I do not belong to any school. I have endeavored to set forth my own opinions, formed from my own observations and reflections.

actions, and when a certain proficiency is reached, using words to explain new words;—yet the development of the intellect and the acquisition of knowledge would be much slower than where colloquial signs are used. With a single pupil, the slowness of development may be borne, for the sake of the more intimate association of ideas with words, which the system would secure; but in a community of deaf-mutes, this advantage would be lost by the pupils' propensity to use pantomime among themselves. Since, in an institution, we can not prevent the deaf-mute pupils from communicating with each other by gestures in preference to all other modes of communication, it is the part of wisdom to avail ourselves of whatever advantages this colloquial language of gestures may present for the imparting of knowledge, the definition of words, and the interpretation of phrases, and especially for giving life and interest to the otherwise dull and formal lessons of the school-room."

I ask the reader's pardon for quoting so largely from myself. Mr. Jacobs has so often accused me of "changing my ground," "shifting my positions," *etc.*, that I wish to show wherein the change of ground, so far as there is really any change, consists.

"But," [says Mr. Jacobs,] "how is it, even plausibly, to be maintained that after both pictures and signs are introduced, the pupil does still continue to think in words,—that is, that the written characters are the only objects and instrumentality of thought?" And supposing me to reply to this, that I do not affirm that deaf-mutes in general do think in words as exclusively as we do,—he rejoins, "Then you surrender practically the whole ground. If, as a general thing, educated deaf-mutes *do* think in signs, this is sufficient ground for my "theory" to stand immovably upon; albeit, a deaf, dumb and blind child, like Laura Bridgman, may possess some mysterious and peculiar power superior to one *only deaf and dumb.*"

I have shown that Laura's blindness has nothing to do with the argument,—only it occasioned her to be placed where she could not learn signs, and had to rely only on

words, in measure as she could learn them, for all necessary communications, and for social enjoyment. Mr. Jacobs' reasoning just cited, is precisely as valid as would be the reasoning of a man, who, finding that the students of our colleges do not as a general thing think in Latin, should hold this to be sufficient ground for a theory to stand immovably upon, that no one of them could ever come to think in Latin, even though he should be removed from the society of his English classmates, and placed where every one around him spoke Latin and nothing else. This reply, Mr. Jacobs will probably admit to be, at least, "plausible." I have stated before, that, in my view, the association between words and signs for the deaf and dumb, is comparable to the association we form in learning a foreign language, between its words and those of our own language; not to the association we form, in learning to read, between letters and sounds. This, however, Mr. Jacobs will pronounce, *ex cathedra*, to be *plausible*, "*but only plausible*." With all due deference, I think differently. Mr. Jacobs can not "dismiss from his mind" the preoccupation, that it requires "a power of abstraction" to think in "naked" words,—words, that is, not regarded as merely recalling either sounds or gestures, but as themselves, under a visible or tangible form, the direct objects and instruments of thought. I hold there is, so far as deaf-mutes are concerned, no *power of abstraction* involved in the case; and Mr. Jacobs has not even attempted to answer my argument on that point, (*ANNALS* for October, p. 50.) But as this idea,—that because *we* can not think in "naked" written (or rather, manually spelled) words, therefore the deaf and dumb can not, underlies his whole "theory," all his reasoning coming round in this circle, that the deaf and dumb can not think in written (I prefer to say, alphabetic *) words, because we can not; I will make one more effort, by a new illustration, to put the matter in a light

* I prefer to say *alphabetic words*, rather than *written words*, because our pupils generally find it easier to remember and repeat words under the forms of the manual alphabet, than under the written form, and the word I use, includes both forms.

adapted to the comprehension of those who can only estimate the mental powers of the deaf and dumb by analogy with those which we, who can speak, are conscious of possessing.

I have never attempted to give an explanation of the precise mental process by which an educated deaf-mute thinks in alphabetic words, except by showing that, at the beginning, words and phrases recall mental images of objects, qualities and actions, rather than signs;—habits of thought, which become modified as his mental development advances. As he ascends into regions beyond the sphere of direct intuition, he thinks, no doubt, more and more by the aid of *signs*, which represent, not mental images, but the results of reflection, of comparison, of generalization, of abstraction. What I affirm, and am laboring to show, is, that these *signs*, so used as the instruments of thought, may be *words* as well as *gestures*, except only that words are more arbitrary, and more complicated than gestures. Because more easily learned, and far more rapid as instruments of conversation, deaf-mutes prefer gestures to words; on this point there is no dispute; what I maintain, and Mr. Jacobs denies is, that so far as they use words, for which they have no corresponding signs, or even so far as they recognize and use, in reading, thinking, or conversation, words, without repeating along with them their corresponding gestures, so far they think in words, as we do.

Now for my illustration. The letter *b* of the manual alphabet, (giving the hand a peculiar motion,) is, in our institutions, the "methodical" sign for *blue*, and has become "colloquial." It is a simple sign, easily made and remembered; but just as arbitrary as the written word itself. Suppose instead of one letter, we should take two, would not the two together still form a sign for the idea? Suppose we take all four letters, we indeed lose in rapidity of communication, and ease of recollection, just as much, and no more, as if instead of the easy monosyllable *blue*, the idea were expressed in our language by the tedious polysyllable *be-el-you-ee*. Yet would any one deny that we could con-

verse and think in a language of such polysyllabic words, if we had been accustomed to it from infancy, or if we had practiced it almost exclusively for years? As well deny that the word *cerulean* can be used as the direct "object and instrumentality of thought," because it presents four times as many syllables as the word *blue*.

From this view of the case, it results, that when a deaf-mute who has been accustomed to use signs, (gestures,) attempts to learn an alphabetic language, he is in a situation similar to that of a man who is trying to learn a language, not only widely different in its roots and in its syntax from his own, but farther, presenting from three or four to ten or twelve times as many syllables in its words. Such a language must manifestly be very difficult of acquisition; and it is not very likely that the student would ever come to use its eight or ten syllable words in his private meditations, *in preference* to his vernacular one and two syllable words. Yet who can doubt that he to whom such a language is vernacular, can think in its long and cumbrous words; and that a man gifted for learning languages, can come to think in it by special effort. Just so with the deaf and dumb. Begin teaching them words before they have formed a dialect of signs, and make them use words always, and never signs, and if able to think at all, beyond the limits of direct intuition, they must think like Laura Bridgman, in words. But let them acquire an expanded and improved dialect of signs, and you will find it nearly as difficult to induce them to think in words, as to make a bird confine his travels to hopping, as long as he can fly. Yet it would surely be illogical to argue, that because the bird prefers to fly, he can not, if we should tie his wings and practice him in running, get along tolerably well on his feet, though he may not prove quite an ostrich.

Consider the case in this light, and there will be no need of inquiry, what is meant by "thinking in words." It seems the "interminable logomachy" of the *nominalists*, *realists*, *conceptualists*, and what not, is not ended yet; and I have "neither time nor inclination" to bewilder myself in that

labyrinth. I see also no mortal reason why Mr. Jacobs, to get us both on the same "platform," should add to my two or three planks, "things and relations, that is, ideas," half a dozen planks of his own, *e. g.*, "the pictures, circumstances, actions, events, or *signs*, by which those things or relations were apprehended."* If we, when we think in spoken words, do so only "in association" with "pictures, circumstances, actions, events," etc., or other words, by which the meaning of the words has been received, then I admit the same to be true of the deaf and dumb. But if we can and do "dismiss from the mind" these "things," etc., etc., etc., and think in the "naked" spoken words; then I hold, deaf-mutes can, and sometimes do think in "naked" alphabetic words. For them, this thinking in words is much more difficult than for us; not because it requires a "power of abstraction," etc., but because words are longer and more complicated to them than to us.† Common sense should teach us that the best way to lessen this difficulty, is not by tying a methodic, or whatever other sign, to the tail of each word, thus making it longer yet.

When I spoke of "mentally repeating words in association with the things and relations, that is, with the ideas that we have attached to the words;" I was endeavoring to give some sort of description of what I understood by thinking in words, (whether spoken or alphabetic.) I hold that it is very difficult to think in the ordinary written or printed characters of words, recognizing and recalling each word as a whole, without going over its parts, just as we recognize any familiar object, a house, a coach, etc. as a whole; I do not find any such character of unity in words, whose parts have no necessary connection with, nor adaptation to each other. I do not, therefore, belong to the "school" of Degerando and Barnard, whose theory is to lead the deaf and dumb to think of, in, and by the aid of such written

* Annals for January, p. 98.

† That words under a visible form, do not awaken the same internal sensations as spoken words do, is not to the purpose of the present argument.

characters, regarding each word as a unit.* I hold that our pupils find it easier to recall and recognize words, by going over the letters that compose them; and hence that words are to them composed of as many parts as letters, whereas to us, they have no more parts than they have syllables. To remedy this disadvantage, was the end I proposed in the syllabic alphabet I offered at the first convention. To the same end, a system of abbreviation might be used.

Well then, our pupils repeat words by letters. The case, as I have already noted, is analogous to the case of a language requiring to express a given idea, three, four, often six or eight times as many syllables as our own requires. Can the words of such a language be employed as the direct objects and instruments of thought? The case of Laura Bridgman, the case of every deaf-mute who uses words for which he has no corresponding signs, shows that it can be. Let the reader examine his own consciousness. Such words as *hippopotamus*, *perambulate*, *opportunity*, *Massachusetts*, etc., are more difficult to learn than such words as *horse*, *walk*, *chance*, *Maine*, etc., and it requires more time to repeat, or to think over such words. But, once become familiar, we think as readily in, and by the aid of such long words as we do in, and by the aid of short words.

Now, suppose a child learning such words. He repeats to himself, "hippopotamus, the river horse," "opportunity, a chance," "perambulate, walk about," in short, so far as we can give him short words that are already familiar to him, and are equivalent to the long words, it is well to do so, and to let him associate them, for the present, with the long words. But surely, no one would think himself obliged to devise new short words, that he may have them to associate with long ones.

This association between the long and the short words may be *permanent*, in so far that the child may ever after, when called on to define the long word, repeat at once the

* My views on this point, are explained in my article in the New York Biblical Repository, for October, 1842.

short one. Still the consciousness of every reader will tell him, that when the long words have once become familiar, the short words, as well as the descriptions and the definitions used to define them, are "dismissed from the mind," as Mr. Jacobs phrases it, rather I say, left in the background till called for. Just so, and not otherwise, our deaf-mute pupil will (by special effort, that is if he prefers signs) think in, or of, or by the aid of words, dismissing the signs to the background.

Now, can it be "even plausibly" maintained, that if a sentence composed of such long words, is tedious to repeat and think over, and, hence, cumbrous as the machinery of thought, the matter will be mended by tacking *permanently* to the end of each long word, the short word we use to define it, thus adding to their already inconvenient and unwieldy length, a syllable or two more to each? This, in my view, is what Mr. Jacobs proposes to do, by establishing "permanent associations" between each word, and the sign by which he "interprets" it. A boy learning Latin, repeats to himself as he reads, the English for each Latin word; does it follow that he must incorporate the English words or phrases into the Latin as appendages, not henceforth to be "dismissed from the mind," whether in reading or writing Latin? Will not he read Latin faster, and understand it better when he is able to "dismiss" the English words, and look only to the Latin?

I ask pardon for this repetition of my old arguments. I am trying to show that words are not to the deaf and dumb such formidable and mysterious things, that it should require a "miraculous" "power of abstraction" to "think in the naked written characters." Leaving out of the view, the question whether they can think in the mere written forms of the word, on which there may be different opinions; I wish to consider words only under the form under which our pupils do most habitually repeat and think of them, as collections of letters, each letter being a movement or position of the hands or fingers. In this light, words for the deaf and dumb differ from signs, (analogy of form and

movement apart,) mainly in being more complex. The expression of the countenance, which is the life of the sign-language, can blend with, and give significance to manually spelled words, as well as signs. If Mr. Jacobs could only "dismiss from his mind" his preoccupation about the "power of abstraction" and all that, and consent to regard words as being to the deaf and dumb, what I know they are, not the representatives of signs, *but merely a more arbitrary and complex sort of signs*,—we should then understand each other, and our "interminable logomachy" need not end as it seems to have done, by leaving each party wearied with the perversity and "obtuseness" of the other.

Says Mr. Jacobs, (page 98,) "if thinking in written words means anything peculiar and emphatic, it means thinking in the mere written [say alphabetic] symbols, as the sole [for the time being?] instrument and object of thought;—in other words, written [alphabetic] language becoming for the mute fully and exactly what spoken words are to us." I find no difficulty in standing on this "platform;" but I have had to take a doubtful plank or two out of the center of it, *viz.*: "without any association with the things themselves,—their pictures, or the signs by which they [the ideas?] are communicated." Now, *if we do* think in spoken words, "without any association with the things themselves," *etc.*, which is a matter rather too abstruse for my present metaphysical acquirements, I hold that the deaf and dumb can do the same in alphabetic words. "When the things, *etc.*, are all dismissed from the mind, there is no "idea" remaining to be associated with the word." Very probable. What "idea" then, in the same case, "remains to be associated with the *spoken* word? Are the spoken words, of themselves and in themselves, the ideas? I suppose that will not be alleged, unless by the *nominalists*. They suggest ideas, they are each linked in a train of associations, which we can as we choose, follow out or cut short. The case, I hold, is, or may be, just the same with alphabetic words, as they are used by deaf-mutes.

It is too plain to require argument, that we can not have

an intimate knowledge of a given language, till we can read it without mentally translating it into our own as we go along; and can write and speak it, putting our ideas directly into its forms, and not merely translating from our own. We wish the deaf and dumb to have an intimate knowledge of our language. Shall we promote that end by inculcating the habit of making, mentally, signs for every word, as they read, or when they write;—just as if a Frenchman should persist in the habit of repeating to himself the French word or definition for every English word, as he reads; or, when he speaks English, repeat continually to himself the French for every English word?

Nevertheless, I do not hold that “signs of reduction,” are not valuable. When they have become colloquial, they favor the development of ideas among the new pupils, increase the power, by promoting the rapidity of thought, and save time in defining words. A man who has already a good English education, that is, whose mental faculties are well developed and disciplined, and who has an extensive knowledge of facts in nature, art, history and science, will learn Latin faster than one who is quite ignorant. So, a deaf-mute whose faculties have been developed, and his stores of information largely increased by the use of colloquial signs, will, other things being equal, learn alphabetic language faster than one whose faculties have been cramped and his mind darkened by the poverty of his colloquial dialect. Hence it is that the pupils of our schools, as Mr. Day testifies, are more intelligent, and learn faster than the pupils of the German schools.

What mode of instruction is best adapted to secure both results,—rapid development of faculties, and intimate acquaintance with alphabetic language, is a question I have not time or space left to discuss. The mode I should prefer at the beginning, is explained in my article in the *ANNALS* for April, 1855, (p. 136, and on.) I will here only add that when facts and narratives are conveyed in pantomime, the pupil taught by the method in most repute in our institutions out of Kentucky, will write them down in language of

his own, just as if he were set to describe real objects, or actual scenes which he has witnessed;—not as if he were translating from the sign language into written language.*

I here take leave of the subject, asking pardon of the very patient reader for occupying so much room. I have answered Mr. Jacobs' last article, because his ingenuity seems to me to have obscured the real points at issue. Remembering that my respected opponent has positively announced that he has made "his last appearance on this subject," I have, I trust, carefully avoided any irritating expressions, and have even forbore to notice many of his "sarcasms." If what I have written shall provoke reflection in others, and that reflection lead to clearer views of the points that have been discussed, even if different from those I have advanced, the time I have given to this protracted controversy will not have been wholly thrown away.

ST. ANN'S CHURCH FOR DEAF-MUTES, NEW YORK.

BY THOMAS GALLAUDET.

IN a former number of the *ANNALS* (Vol. VII., No. 3) has been given a brief sketch of the progress of this parish, from its commencement to the close of the year 1853. It will be recollected that its services were held in the smaller chapel of the New York University,—the morning being *oral*, and the afternoon *in signs*, in order that a self-supporting parish might be built up, composed not only of the persons for whose benefit it was specially started, but also of their children, other relatives and personal friends, possessed of all their faculties. It will be moreover recollected, that in addition to these Sunday services, it was intended to do as much as possible toward cultivating the intellects of our deaf-mute brethren, improving their tastes, and, whenever necessary,

* See the Sixteenth New York Report, pp. 21, 22.

caring for their temporal wants. A faithful history, therefore, of the whole undertaking, while giving prominence to spiritual ministrations and their results, must not be unmindful of lectures and miscellaneous incidents, must, in fact, set forth everything which illustrates its great design of guiding such deaf-mute young men and women as will place themselves under its influence, along the pathway to that genuine earthly happiness which is the foretaste of eternal bliss. We shall, therefore, continue in these sketches to notice, according to their chronological order, the occurrences in the various departments of our work, trusting that the simple narrative will unfold, as it advances, a unity of purpose, and prove interesting to all who have at heart the welfare of the graduates of our various institutions.

On Saturday evening, February 11th, 1854, Prof. Laurent Clerc delivered a lecture to deaf-mutes in the university. This distinguished gentleman had so long been looked up to by his youthful companions in silence, as bearing a prominent part in founding the first institution for their benefit in this country, that, upon this occasion, he was greeted by an unusually large assemblage of educated deaf-mutes, desirous of showing their affection and esteem for this veteran instructor. He enchained their attention for nearly two hours in a masterly manifestation of the graphic language of signs. He gave sketches of his visits to various cities, in company with him who has been styled the Father of deaf-mutes on these western shores, touching upon various interesting incidents connected with the important, though delicate business of soliciting funds for the establishment of the American Asylum. He referred to various distinguished individuals with whom he came in contact during those times, stating that he had been honored with a seat at the right hand of Henry Clay, when the great Kentuckian was Speaker of the House of Representatives. In justice to Mr. Clerc, it must be said, that in the outset, he very gracefully appealed to the indulgence of his friends in relation to the apparent egotism which would characterize his lecture, for he could justly declare, that *all* these things he *saw*, and

that of a great part of them he *was*. He concluded by a brief notice of the life and character of the late Principal of the American Asylum, at Hartford, Mr. Lewis Weld, to whom he paid an appropriate tribute of respect. On motion of Mr. Gamage, it was resolved that the heartfelt thanks of the meeting be presented to Mr. Clerc, for his interesting lecture. On motion of the same gentleman, a resolution was passed complimentary to Dr. Peet, President of the New York Institution for the Deaf and Dumb, who was present. Mr. Carlin having expressed his great satisfaction at the pleasure which all had received from Mr. Clerc's address, and alluded encouragingly to the progress which had been made in collecting funds for the erection of the proposed church and lecture-building, the meeting adjourned. This was considered one of the most interesting and satisfactory assemblies that had ever been held among deaf-mutes, giving evidence of the high degree of cultivation to which they had attained as respectable and useful members of society.

In glancing over the Parish Record during the first part of the year 1854, nothing of special interest was found. The regular routine of Sunday services and pastoral duties went on from week to week, silently and unobtrusively, and yet tending toward permanent stability and success. The sick were visited. A few in circumstances of want, and others embarrassed by funeral expenses, were relieved. Humble efforts were made to extend the principles of the everlasting Gospel of the Prince of Peace.

On the last Wednesday evening of May, quite a large company of deaf-mutes were assembled in the lecture-room of Dr. Ogden Doremus, professor in the New York Medical College, Thirteenth Street, who was so kind as to give them one of his characteristic lectures upon oxygen. This was readily translated into signs. The successful experiments spoke for themselves to the eyes of this unusual gathering in the professor's rooms. This incident of our progress, it was believed, was only the earnest of what would be yet accomplished for our deaf-mute friends, when all our plans should be in operation.

On the 10th of August, an important step was taken for the benefit of the parish. After careful examination in relation to building sites, it was thought advisable to purchase four lots on the south side of Twenty-sixth Street, between the Sixth and Seventh Avenues, for the sum of \$16,500. Action for the future was thus taken in view of the fact that it would soon be extremely difficult to obtain four lots together, without going too far up, or approaching too nearly the eastern or western limits of the city. This site can not be deemed too large for a permanent church and lecture building for the deaf-mute residents of New York City and its rapidly increasing suburbs.

On Monday evening, the 11th of September, there was held (in accordance with the legal notice given on the two previous Sundays) a meeting of the voters of the parish, who took the necessary steps for incorporation, under the title of "The Rector, Wardens and Vestrymen of St. Ann's Church for Deaf-Mutes in the City of New York." A ballot was then had to fill the offices thus created, which resulted in the election of Messrs. Cyrus Curtiss and Robert B. Minturn, as Wardens; and Prosper M. Wetmore, Benjamin R. Winthrop, Robert Gracie, James W. Underhill, Charles A. Budd, Gilbert C. W. Gamage, William Genet and Josiah Jones, as Vestrymen. The first vestry-meeting was held, September 25th, at the residence of Mr. Curtiss, for the purpose of organization and the appointment of committees. The purchase of the 26th street lots, was duly ratified, and arrangements made for procuring the deed and for payments on the property, by drafts upon Augustin Averill, Esq., who still continued the Treasurer of the Building Fund. At this meeting, the writer was formally invested with the office of Rector of the parish, and lay delegates were appointed to the approaching Diocesan Convention. Our parish was received into unison with this convention, on the following Thursday.

Sunday, October 1st, was the Second Anniversary of our church, which was commemorated by a discourse, appropri-

ate to the occasion, from which the following extracts are made.

“While we, brethren, have been spared to watch the growth and to take satisfaction in the progress of our infant parish, death has been busy among those who, in various ways, were considered as interested in our success, or actually attached to our organization. Of those who were chosen at the public meeting held on the 16th of last November, to constitute a general committee of counsel and aid to the minister, three have passed away to the mysterious scenes of the future life. I refer to Capt. W. A. Spencer, Mr. Robert D. Weeks, and the Rt. Rev. Jonathan M. Wainwright, late Provisional Bishop of this Diocese. Disease had already so preyed upon the constitution of the former, that he never found it practicable to put forth any personal effort in the affairs which were acted upon by the general committee. Yet he expressed great interest in the object for which they were laboring, and, upon several occasions, offered valuable counsel. In the death of Mr. Weeks, all deaf-mutes, not only in this parish and in the noble institution of our city, but throughout the country, lost a genuine friend. Those of them who had ever looked upon his pleasant face, will never forget him, or the hearty grasp which he ever loved to extend to such of them as came personally in contact with him. Would there were more such men in the world, quiet, unobtrusive, yet thorough, genuine Christian philanthropists, loving God's glory and man's highest happiness. While we sympathize with the wide-spread grief at the mysterious departure of our late beloved diocesan, we are conscious of sorrow which we can call peculiarly our own as we recall the special attention we received at his hands. How often does fancy set before me the only confirmation service which has ever been held among us. The zealous soul-stirring words of the bishop are still ringing in my ears. With what heavenly unction did he bless those children of silence, and counsel them to press forward toward an immortal crown. Let us assuage our grief in the holy work of imitating this good bishop's example, and let us specially prize, as he did, whatsoever things make for harmony and love. But while we do honor to these gentlemen who have been so prominent in assisting us, we will not forget that gentle lamb of our own parish-fold who was snatched away from our embraces just as the snows and the frosts of winter were beginning to yield a little to the opening spring. The right spot in our hearts is touched when we think of these dear ones gathered into the place provided for them by

the gracious shepherd and bishop of souls, to await the resurrection morn, for of such, we are told, is the kingdom of heaven. Let us weep not for the early dead, for they are safe from the trials and the temptations of this world through Jesus Christ our Lord."

From this discourse, it appeared that the services of the parish had been held regularly, throughout the year, every Sunday with the exception of five in mid-summer; that the Holy Communion had been administered upon the first Sunday of each month, and also upon Christmas, Easter, Whit-Sunday and Trinity Sunday; that the number of communicants had increased to *twenty-five*, of whom *sixteen* were *deaf-mutes*; that the sacrament of baptism had been administered to a *deaf-mute* young woman and her son, and also to an infant daughter of a *deaf-mute* mother, the father being able to hear and speak; that the marriage service had been performed five times, in three instances both of the parties being *deaf-mutes*; that such parochial visiting had been attended to as had been consistent with the other duties of the rector; that the total amount of receipts for parish purposes during the year, including \$300 from Trinity Church, had been \$465.87½; the total amount of expenses, \$419.45, leaving \$46.42½ as the salary of the rector; and that the Fund for the Sick and Poor had been increased to \$82.77, out of which \$40.25 had been expended. The following was the concluding paragraph of this second anniversary address.

"The foundations of this church were laid in prayer and in humble reliance upon the promises of our blessed Lord, with no other motive than to labor for the salvation of souls through the means ordained by the God-man, Jesus Christ, and the superstructure must be raised. God will bless the church as long as its officers and members are true to themselves as Christian soldiers, and it takes no prophetic ken, to declare that genuine progress will be made in God's appointed time. Let us, then, as we gather around the table of the Lord to-day, resolve, solemnly resolve, to do everything in our power to strengthen and beautify this beacon-light which we have set up, to aid tempest-tossed mariners, especially those whose ears God has closed, and whose lips he has sealed, in their efforts to stem

the fearful current that sweeps so terribly toward the breakers of the second death, and to reach at last the unruffled haven of everlasting life."*

On the 23d of November, a course of lectures for deaf-mutes, to be given on the last Wednesday evening of each month, was commenced in the small chapel of the University. The important subject of "Self-culture" was clearly explained and impressively enforced, by Mr. I. L. Peet.

On Sunday, November 26th, the Rt. Rev. Dr. Fulford, Bishop of Montreal, was present at the afternoon service, and delivered an exceedingly interesting and affecting discourse upon our Lord, as the Good Shepherd; which was translated into signs, and proved a rich treat to those whose mental illumination comes only through the eye. Those only who have entered upon a work in which most of their exertions have been put forth single-handed along the course of patience and perseverance, can understand the genial encouragement beaming forth from the incident just alluded to,—occurring, as it did, so unexpectedly. To be sought out in our "upper room," by a distinguished prelate of the English Church, on a brief sojourn in this city, to be taken by the hand and bidden God-speed, caused our hope of final success to be lighted up with a brighter, steadier glow.

On Sunday, December 31st, in order to take a step forward toward establishing a self-supporting parish, a beginning was made for an additional service *with the voice*, to be held on the last Sunday evening of each month. The sermon was appropriate to the close of the year.

During the early part of the year 1835, two incidents occurred which must be briefly noticed, as showing that our parish-movement was not uncalled for, and that the hearts of deaf-mute persons received consolation from the fact, that they had to visit them and their families, a pastor who could minister to spiritual wants in the language of signs as well as in the language of speech. On one occasion, the com-

* On Wednesday evening, October 4th, the annual reception for all interested in the parish, took place at the residence of the rector.

munion was administered to a suffering female upon her death-bed. She could hear and speak, but at her side knelt a deaf-mute sister and brother and sister-in-law, for whose benefit portions of the service were translated. On another occasion, the writer was called midst the severest cold of winter, to the suburbs of Brooklyn. Here, in a humble dwelling, by the assistance of kind neighbors, he was enabled to perform the last offices of the church over the remains of a deaf-mute man who had sunk under the ravages of consumption. His body had a decent burial in the vast city of the dead, and his widow, also deaf-mute, was pointed to heavenly comfort.

On the last Wednesday evenings of January, February, March, April and June, lectures to deaf-mutes were given respectively by Mr. O. W. Morris, upon "Historical Incidents of the Revolutionary War;" by Mr. J. Van Nostrand, upon "Motives which sway human action;" by Mr. E. Peet, upon "British Conquests in India as illustrated in the career of Lord Clive;" by Mr. J. H. Benedict, upon "Aerial Navigation, portraying the incidents of his ascensions with Mons. Godard;" and by Mr. D. Peet, upon "Natural Theology." Those who attended upon these occasions, evinced genuine gratification, and were doubtless greatly improved both intellectually and morally. The writer was present at all these lectures, and must bear his testimony to the power of the sign-language, in expressing trains of abstract thought and carrying on processes of reasoning from general principles. When shall some well-digested attempt be made, to enrich and carry to still greater perfection, the system of signs, which we have received from the pioneers in the great work of *educating* the mind and the heart through the eye?

On Sunday afternoon, May 6th, the Rt. Rev. Bishop Potter made a visitation to our parish and confirmed sixteen persons, thirteen of whom were deaf-mutes. In the evening of the same day, there was services at St. Bartholomew's Church, whose rector the Rev. Samuel Cooke, had become much interested in our undertaking. Upon this occasion the writer delivered a discourse, sketching the progress of

the parish from its beginning. It was translated to the deaf-mutes who were present, by Mr. I. L. Peet. Bishop Potter followed in a short appeal, from which we had good reason to believe that the deep impressions produced upon his heart at the confirmation service, would continue in all their freshness, as he moved hither and thither through his extensive diocese, and that he would improve such occasions as might offer, to speak a kind and helping word in our behalf to those whom God had blessed with wealth, and thus to be instrumental in hastening the time, when the walls of our Zion should arise and cause the hearts of his deaf-mute friends to beat with joy and gratitude. On Sunday evening, May 27th, our cause was presented at Calvary Church, whose rector, the Rev. Dr. Hawks, cordially endorsed our plans, and urged his people to give them a liberal support.

At a vestry-meeting held May 31st, Mr. Augustin Averill offered his resignation as Treasurer of the Building Fund. It was accepted with real regret, for this gentleman had from the first been one of our most zealous friends. No choice was made for a successor, as the amount in the treasury, would not accumulate to any great extent, until the debt on the lots was cancelled. The rector's course in placing the funds on hand in the Seaman's Savings Bank, was approved.

On Sunday evening, June 3d, the discourse sketching the progress of the parish, was repeated at Grace Church, Brooklyn Heights. The Rev. Dr. Vinton in his encouraging remarks, gave prominence to the thought that the Church of Christ, in the mission intrusted to us, was taking another step in caring for "all classes and conditions of men."

On Sunday evening, July 15th, the writer had the extreme satisfaction of presenting his project at Christ Church, Hartford, on which occasion, the Rev. Dr. Goodwin, president of Trinity College, read the service and bid us "God-speed" in our work. The following is the substance of the prefatory remarks to the discourse.

"My Christian Brethren,—In appearing before you this evening to utter a few words in relation to a humble undertaking which it has

been my lot to commence and foster, I need not tell you, that my heart is stirred with unusual emotions. The associations which surround me, are of a peculiarly touching and almost overpowering nature. I have not come up to a strange place to ask for sympathy and encouragement, but to the place of my birth, from which I went out only a few short years ago, to take my part in the changes and chances of this mortal life. Here, as some who have passed the meridian of their days, can bear me witness, Christian charity made the first effort to cast the light of truth, through the eye, into the darkness of minds almost hopelessly imprisoned by the bolts and the bars of deafness. From this city, that lovely, gentle man, so dear to me over whose mortal remains have been recently shed the tears of the widow and the fatherless, though beholding through their tears the rainbow promise of the resurrection at the last day, that man of genuine Christian benevolence, went forth to a foreign land, as the *apostle* and *father* of the children of silence of these western shores. Here, returning from his mission of love, with his whole-souled co-laborer and friend, he was instrumental in founding yonder noble institution for the deaf and dumb, which has proved the mother of fifteen similar institutions. And now I have come to tell you how the church of Christ, has taken up the work begun in these various institutions, and now seeks to do all in her power to lead such of their graduates, as shall come under her influence, to go on toward the standard of perfection, set up by her divine founder and head. We propose to tell our story, not in a spirit of self-glorying, but with the simple motive of producing the conviction, that we have entered upon our humble sphere of duty, in obedience to providential indications, and that we ought to be encouraged and assisted in prosecuting our work to a successful termination."

On Sunday evening, July 22d, the discourse was delivered at Trinity Church, New Haven. The venerable rector, the Rev. Dr. Croswell, was not able to be present on account of the recent death of his wife. There were in the chancel, the Rt. Rev. Bishop Williams and several of the city clergy. The vast audience manifested a deep interest in the object brought before them.

On the following Sunday, the writer had the pleasure of preaching on the subject to the congregation of his esteemed college class-mate, the Rev. Mr. Olmsted, Rector of Trinity Church, Branford.

These opportunities of disseminating information and of receiving encouraging words from our friends, were enjoyed during a brief respite from parochial work.

On Sunday, September 9th, we were delighted to have with us, the Rev. F. A. P. Barnard, Professor in the University of Mississippi. He preached at our morning service, and in the afternoon addressed with great ease and effect, the deaf-mute congregation, in which were several of his former pupils.

On the morning of this day, which was to our parish one of its sunny spots, a soul was called to its final account, under circumstances well calculated to impress us all deeply with the shortness and uncertainty of human life, and to lead us to do with our might what our hands should find to do. The previous afternoon, a deaf-mute young man, just entering upon successful business, and looking forward to marriage with a deaf-mute young woman, was stricken down by a sweeping train, a few miles from our city. He received the kindest attention from the residents of New Rochelle. He breathed through the night, and in the morning died. Several days passed ere his family or friends, knew of his melancholy end. He had been so much affected by the instruction which he had received at our services, that he was expecting to become a communicant at no distant day. We have a reasonable hope, therefore, that he has gone for Jesus Christ's sake, to the rest of Paradise.

Our parish was represented by Dr. Budd and Messrs. Gamage and Genet, in the annual convention of the diocese, which assembled on Wednesday, September 26th. The last two gentlemen, owing to other engagements, were only present at one of the evening sessions. The writer had the satisfaction of translating for their benefit, an important and exciting debate, upon removing some restrictions in relation to the admission of clergymen to seats in the convention.

Sunday, October 7th, was the third anniversary of our church. From the discourse a few items of general interest are selected. Upon those Sundays during the year, when the rector was discharging his duties as an instructor in the

chapel of the Institution, the Rev. Dr. Cruse had kindly officiated in the morning, and afternoon service for deaf-mutes had been deferred, to the evening at 7½ o'clock. These evening services were very pleasant, for other clergymen had been present, whose sermons were translated into the sign-language. The theme of the Rev. Mr. Gibson, of Baltimore, was "Our Father which art in Heaven;" of the Rev. Dr. Tyng, "The Advent of Christ into the heart of the believer;" of the Rev. Mr. Weston, "He was in the world, and the world was made by him, and the world knew him not;" of the Rev. H. D. Ward, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven;" of the Rev. Dr. Haight, "The duty of Private Prayer;" of the Rev. Dr. Vinton, "The stooping of the High and Lofty One to the contrite and humble spirit;" and of the Rev. Dr. Eigenbrodt, "I have set God always before me." Upon a Sunday afternoon in September, the Rev. Mr. Dowdney was present, and preached by means of interpretation, upon "Our Lord's miracle in raising the dead at the gate of Nain."

During the third year, the parish treasury received from Trinity Church \$375.00, from individual donations \$52.50, and from Sunday collections \$191.50, total \$619.00. After paying expenses, the balance of \$197.87½, increased to 229.87½ by the offerings (\$32.00) appropriated to this special object on the second anniversary, was considered the salary of the rector. \$23.00 were raised for the sick and poor. This amount and the balance of \$42.52, on hand at the end of the previous year, were all expended in relieving the wants of various persons, who applied to the rector in seasons of adversity and trouble. Not a week passed but that proved the necessity of a pastor for the deaf-mutes of New York and its suburbs. Our easter offerings for the Building Fund, amounted to \$40.00. For various charitable objects the sum of \$35.00 was given. Up to this time the Building Fund had actually received \$11,762.89. From this had been paid for the site, interest and expenses, \$11,422.26, leaving the balance of \$340.00. Upon the lots there remained a debt of \$6,000.00. It was stated that during the year nine-

teen persons had received baptism, thirteen infants and six adults, all the latter being deaf-mutes. Five funerals had been attended, of which one was of a deaf-mute young man, one of a female who had several deaf-mute relatives, and one of an infant child of deaf-mute parents. The marriage service had been performed three times, in neither instance, however, for deaf-mutes. The whole number of communicants was forty-four, of whom twenty-five were deaf-mutes. Five other deaf-mutes have been received to the communion, through the instrumentality of the rector, but have removed to other places, taking letters to the clergymen. There had been fifteen scholars in the sunday school during the year, several of whom had deaf parents.

Eighteen centuries and upwards ago, the God-man and his followers arrived in one of the cities of Decapolis. Word was passed from mouth to mouth, that Jesus of Nazareth, the healer of diseases and worker of wonders had vouchsafed their city a visit. Among others who were brought to him for help, was a deaf-man, who had an impediment in his speech. The Discerner of the secrets of his heart, saw that he was a proper person to receive his gracious assistance. Taking him aside from the crowd, our Lord placed his fingers in his ears and touched his tongue with spittle. The deep-drawn sigh attested the operation of that compassion which was ever touched at the contemplation of human infirmities, and the upturned eye indicated that in a certain sense, there was a looking to the Majesty on high for support. *Ephphatha*, was the simple word which was spoken, and the man was restored to the use of those important faculties, the deprivation of which had isolated him in the midst of the unceasing hum of life. Joy filled a human heart which had long been oppressed with sadness. It is the earnest endeavor of all engaged in the undertaking, set forth in this communication, to speak this precious word *Ephphatha* to the spiritual ears of the children of silence of our own generation, that midst the scenes of the mysterious future, they may be admitted to angelic courts, and with the redeemed enjoy forever the music of

“harpers harping on their harps.” In this labor of love we hope to receive the cordial sympathy and support of all who are interested in promoting the genuine welfare of deaf-mutes.

THE METHODICAL SIGNS FOR *AND* AND THE VERB *TO BE*.

BY J. A. JACOBS.

OF all the methodical or systematic signs transmitted to us from De L'Épée and Sicard, I know of none so defective, so mischievous, as those for the conjunction *and* and the verb *to be*. The largest portion of the signs derived from these two great masters, I regard as significant, either naturally or from use; but those for these two words have no meaning whatever; and pupils taught by them, use the words, for a long time, at least, without discrimination, *peppering* over their efforts at composition with *and*, *is*, *was*, &c., at random.

Many years ago, I adopted significant signs for these words, and have since found my pupils to use them with as much accuracy as most other words. *John and William have gone to the river*. Placing the fore-finger of my right hand on the fore-finger of my left, I make the sign or spell the name of John, and then remove it significantly to the middle-finger of the left, and make the sign or spell the name of William. The sign is natural and expressive, and mutes may and do, by it, learn to use this word as easily as any other word of its class.

I am well,—I am sick,—He is tall,—They are good, &c. These are affirmations. I make the sign for *am*, *is*, &c., accordingly, with my right-hand open, the palm down, and with an inclination of the head, asserting the facts or statements. The sign is expressive, and after a few examples, the pupil will use the word correctly. There are some of the inflec-

tions and uses of the verb *to be* in which the sign is not, I admit, so appropriate; but it is then quite as good, if not better, than Sicard's sign. To those who are still using Sicard's signs, I can confidently recommend, after an experience of twenty-five years, the change here suggested. These two words are of such frequent occurrence and so important as connectives, and the usual signs for them so deficient, that I have deemed them worthy of this special notice.

REMARKS, BY THE EDITOR.

[Mr. Jacobs' practice, as above described, is clearly an improvement upon the old methodical signs for the words in question. The defect has been felt by others besides Mr. Jacobs. It has been for many years the practice of some, if not all, of the oldest instructors in the American Asylum, in dictating by methodical signs, to conjoin with the proper methodical sign for the word *and*, the colloquial sign expressive of the meaning of the word. This is substantially the same as that adopted by Mr. Jacobs; the thumb and fore-finger being commonly used, however, instead of the fore and middle fingers. So also with the verb *to be*, it has been common to add to the methodical sign something expressive of assertion, either quite similar to what Mr. Jacobs employs, or something approaching to the sign for *true*. Quære: Does not every verb in the indicative mood require a sign distinctly expressing the idea of assertion, as much as the verb *to be*?

It is now acknowledged, on all hands, that the Abbé Sicard was too apt to be led astray by metaphysical subtleties, away from the plain road of common sense and practical adaptation. The sign we have received from him for the verb *to be*, is a horizontal line traced by the fore-finger in the air; the line representing the connection of the predicate with the subject. It becomes altogether meaningless to the pupils, unless much pains is taken to do as he did, that is, write the subject and the predicate, or several of each, on the slate, apart one from the other, and then connect them by

drawing a line on the slate from one to the other, and thus endeavor to associate this line with the sign which stands in its stead. All this, however, is too artificial. Better make the pupil understand that words are to be used to convey ideas, instead of being things to be joined by horizontal lines. The child will understand you better if you tell him that *is* means *is*, than if you explain it as the *copula* which connects the predicate with the subject.]

NOTICES OF INSTITUTIONS.

BY THE EDITOR.

Kentucky Institution for the Deaf and Dumb. We have just received the Thirty-Second Annual Report, (second biennial,) of this Institution, to the General Assembly of the State, for the years 1854-5. It contains much interesting and valuable matter.

There were in November, 1855, *eighty-one* pupils, divided into *five* classes. Two have been added to the corps of teachers, *viz.*, John W. Jacobs, A. B., a son, as we infer, of the Principal, and Miss Young, a deaf-mute. The other classes are taught respectively by Messrs. Blount and Cozatt, deaf-mutes, and by Rev. S. B. Cheek, the Assistant-Principal. Among the improvements recently introduced, is the release of the Principal from the special charge of a class. A change was made at the same time in the manner of boarding the pupils. They are now boarded by the Institution, the Principal acting as Steward. Previously, a fixed sum for each boarder was paid to the Steward. The present plan "is both cheaper and more satisfactory to all parties." An additional building has been erected, of four stories and basement, 107 feet long, and 63 and 64 wide, which "will be, when finished, one of the best buildings in the State." "It is to be finished complete,—warmed by steam upon the

most approved plan,—and furnished with baths and water-closets, for the sum of thirty-five thousand dollars.”

In the Report, Mr. Jacobs announces his design,—already made public in the *ANNALS*,—of issuing an “Elementary Book of Lessons for the first year.” He says, should the legislature grant the appropriation necessary for the completion of the new edifice, the book will be printed as soon as possible. He has used with great advantage the books prepared by Dr. Peet, and proposes still to use his “Scripture Lessons,” and the second and third parts of his “Course of Instruction.”

Mr. Jacobs has been exerting himself strenuously for some years, to bring about the establishment by the State of Kentucky, of an institution for idiotic children, and again commends the subject to the attention of the legislature. He states that the expense by the State for the support of imbecile persons, is over \$20,000 annually, and is on the increase. He remarks, “it is believed that the amount now expended for this unfortunate class, would be quite, if not more than sufficient to sustain an institution for their education, which would, it is believed, relieve the State, in time, of the life-long support of a large portion of them, who might and could, under the care of their friends and relatives, earn their own support.” Mr. Jacobs reports gratifying results in the case of several idiotic mutes now under the care of his Institution.

This Institution has been remarkable for exemption from disease and mortality among the pupils. Since the year 1855, only two deaths have occurred of pupils while in the Institution; one of these from accident, and the other from disease contracted and neglected at home. “For seventeen years, the medical bill of the pupils supported by the State, has been, on an average, only \$12.53 per annum.” For nine of these years it amounted to nothing. Mr. Jacobs mentions some of the causes which may have contributed to this result. He says, “Our rules of hygiene are very simple, but efficient; plenty of exercise, plenty of fresh air in sitting and bed rooms, especially the latter, general temperance in

eating and abstinence from food when sick, prompt attention to the first symptoms of disease, and administration of medical means if necessary, and the early calling in of the aid of a physician, before disease has had time to progress." "Our pupils are required to rise early, and both boys and girls, in good weather, take exercise, in all seasons, in the pure and bracing air of the morning." "Our boys are not required to work at any mechanical employment, nor our girls engaged in sewing, more than two hours and a half in the day; our smaller boys and girls are allowed to spend a large part of the hours out of school, in healthful play." On Saturdays, there is no school. To have school half the day on Saturday, "would be a serious inroad upon the health and enjoyment, both of our teachers and pupils." The location of the Institution is also a very healthful one. More is due to climate, we think, than Mr. Jacobs apprehends. Ophthalmia has prevailed among the pupils for a year or two past, but has been successfully treated by anti-phlogistic remedies.

Mr. Jacobs is also somewhat skeptical in regard to the peculiar liability of the deaf and dumb as a class to disease and mortality. The more prevalent opinion is, as the result of common observation and, to some extent, of careful statistics, that this liability exists, particularly as respects diseases of a scrofulous character. Mr. Jacobs' observation does not go to sustain this conclusion, though he has no means of giving accurate statistics. So far as consumption is concerned, it can not be doubted that if the deaf-mutes of New England were born and lived in the climate of Kentucky, we should not have to record the death of half of them, as now, by consumption. As we go from Boston to New York and thence to Philadelphia, the tables of mortality give us a rapidly decreasing ratio of deaths from this disease; and it probably falls still lower in Kentucky.

The Report gives the list of the deaf-mutes in the several counties of the State, as reported by the county commissioners. In Morgan county, there are *thirteen* in one family connection, Adkins by name, none of whom have been edu-

cated. The Hoagland family, in another part of the State, embraces a still larger number of deaf-mutes. The number of deaf-mutes in each county, reported by the assessors of tax, and by the United States census, are presented in parallel columns. The discrepancies between the two are worthy the attention of those interested in statistical matters. "The State exceeds the Federal Census by 127, and even it is not perfect."

[We are obliged to defer our notices of the Reports of the Ohio, Pennsylvania and Wisconsin Institutions.]

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## EDUCATIONAL PERIODICALS.

BY THE EDITOR.

*The American Journal of Education.* This magazine, edited by Henry Barnard, LL. D., issued bi-monthly, (at Hartford,) is composed of original articles of a high order, comprising essays, statistics, and valuable information of every kind on the subject of education, in whatever department. It will make two volumes yearly, of 500 pages each. The editor's name is a sufficient guarantee for the thorough fulfilment of the design. It is a work indispensable to every one engaged in the educational profession. In the three numbers already issued, we find many articles which every instructor of the deaf and dumb might read with great benefit as concerns his own work, though having no special relation to his department.

*L'Impartial*, is the title of a new French monthly, (of 32 pages,) devoted to the subject of the instruction of the deaf and dumb. It is published at Paris, edited by Mr. J. B. Puybonnieux, Professor in the Paris Institution, and Mr. Hector Volquin, the Professor who has charge of the instruction in articulation in the same Institution.

The price to subscribers in foreign countries, is 12 francs per annum. We have received No. 1, January, 1856, and shall be happy to place *L'Impartial* on our exchange list.

*Le Bienfaiteur* has not come to us of late, and never but irregularly.

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#### FOURTH CONVENTION OF INSTRUCTORS AND OTHER FRIENDS OF THE DEAF AND DUMB.

At a meeting of the Board of Visitors of the Institution for the Deaf and Dumb and the Blind, held March 20th, 1856, it was

*Resolved*, That the Board regret that the prevalence of an unusual epidemic in this community in July last, prevented the assembling in this Institution of the Convention of Deaf-Mute Instructors, *etc.*, according to appointment.

*Resolved*, That the Board recognize the great advantages to the cause of deaf-mute education to be derived from these conventions, and do hereby again extend a cordial invitation to all present and former instructors of deaf-mutes throughout the Union, and to the Boards of Management of the several institutions, to meet in this Institution at such a time in the month of August next, as the Executive Committee of the last Convention may, after consultation, determine upon.

*Resolved*, That our Principal is hereby empowered and requested, in the event of the acceptance of the invitation hereby tendered, to make arrangements with the railroad companies for free tickets to the members of the convention, and to take all such other steps as may be necessary to secure for them a cordial reception and agreeable sojourn.

*Resolved*, That our Principal transmit a copy of these resolutions to the heads of the several institutions for the

192 *Convention of Instructors of the Deaf and Dumb.*

education of deaf-mutes, with the request that they be communicated to the several boards, corps of teachers, and all who may be deemed interested in our humane cause.

(A copy.)

Test,

NICHOLAS C. KINNEY, *Sec'y.*

Notice is hereby given that the invitation contained in the foregoing resolutions of the Board of Visitors is accepted, and that the FOURTH CONVENTION of Instructors and other friends of the deaf and dumb, will be held at the Institution for the Deaf and Dumb and the Blind, in Staunton, Virginia, on the *Second Wednesday of August next*, at 10 o'clock in the forenoon.

The persons embraced in this invitation are, present and former instructors of the deaf and dumb, trustees and directors of institutions, and State officers on whom is devolved the duty of selecting the beneficiaries of legislative appropriations.

Dr. J. C. M. Merillat is the local Committee of Arrangements.

HARVEY P. PEET,

*Chairman of the General Committee.*

NEW YORK, April 5th, 1856.



AMERICAN ANNALS  
OF THE  
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JULY, 1856.

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LABORIOUSNESS OF TEACHING THE DEAF AND DUMB.

BY BENJAMIN TALBOT.

THE position of the teacher of the deaf and dumb is no sinecure. It is not a mere pastime in which he is engaged; but it is an occupation in which there is more work than play—a real demand for hard, toilsome labor. Requiring, as it does, activity both of body and of mind, it taxes severely all the powers of the man, and makes large and constant drafts on all his energies.

Compared with other occupations, it yields to none in the exertion required for the faithful performance of its duties. The farmer, the mechanic, or the artisan, labors with his hands, but with his hands only. The exertions of the student, and the professional man, are chiefly, or wholly, those of the mind. But the teacher of the deaf and dumb must have all his powers, both mental and physical, in full play, and stretched to the highest degree of tension, in order to accomplish successfully his end. There is no other way for him, unless he is satisfied with doing but half his work.

To any one at all familiar with the process of deaf-mute instruction, the truth of these remarks is obvious. With

those who are engaged in the business, it is a matter of daily and hourly experience. We, who have tried it, know that the mute's ascent of the hill of knowledge, like that of *Ætna* or *Vesuvius*, costs the guide as much effort as it does the climber. It is no child's play, but real and trying work.

If we consider the subject more particularly, we shall naturally observe, first, the effects of our occupation on the physical system of the teacher. These are by no means as slight as, at first view, they might seem. To a casual observer it may appear that the work requires no great exertion of the bodily powers, and consequently need no great exhaustion. The most that he can see is a few simple motions of the hand or arm, aided perhaps by a look, or some expressive movement of other parts of the body. Surely there is nothing trying or difficult in this. It is not the constant toil of the farmer from morn till noon, from noon till night; it is not the vigorous work of the hard-fisted artisan or mechanic, dealing ponderous blows with the sledge, or plying some other tool at great expense of muscular force. It is only a quick, easy motion, hardly costing an effort, and certainly not worth noticing. We may not forget, however, that "constant droppings wear away stone," and that these quick easy motions, continually repeated, may prove as tiresome as that apparently more difficult labor. Yet were this all, there would be comparatively little reason to speak of the occupation as laborious.

But the more careful observer perceives, and the teacher by experience knows, that this is not all, by a great deal. The expenditure of muscular power in making signs, though considerable in itself, is but a small part of the tax on the physical energies of the teacher.

He must of necessity occupy a standing position much of the time; a position, confessedly, one of the most wearisome which we assume. To stand erect without progressing, is well known to be more tiresome than even rapid walking. The muscles which support the body are kept constantly on the stretch, and so fail to receive that rest and recuperative energy which they gain when tension and relaxation succeed each other with rapidity. One of the most

cruel of the corporal punishments in common use, is compelling one to stand motionless for a protracted period of time. This position, we have said, the teacher must occupy during a large part of his school exercises; and this brings on a weariness which is not easily thrown off.

Again, the teacher of deaf-mutes is peculiarly liable to that wearisomeness of the body which follows mental exertion. We are so mysteriously made, with mind and body so curiously united, that, while a moderate activity of one is in a measure a relaxation of the other, a higher degree of exertion in either produces fatigue in both. Especially is it true that the mind thus wears upon the body, and prostrates its strength. This may be observed in every occupation where mental activity is required. Whoever thinks or studies with intense application, experiences in some degree, this bodily fatigue. The preacher, preparing for his Sabbath services; the lawyer, as he studies his brief in some difficult and intricate case; the business man, perplexed by a multitude of distracting cares; each feels this lassitude creeping over him, and stealing away his strength. Or if, unconscious of the waste, he pushes his mental exertions to a greater extent, he soon becomes painfully aware that the body has labored and grown weary with the mind.

Teaching, as an occupation, involves much of this sort of weariness. The teacher must expend a certain amount of energy in every effort to impart instruction. It seems often, in the experience of the school-room, as if one had actually taken something from himself, and passed it over to the pupil.

This is true of every teacher worthy of the name; but especially true of the instructor of deaf-mutes. He is subject to a constant exhaustion from this source. The very form in which he communicates even the simplest instruction, is laborious; and he must, besides this, hold himself in readiness to meet the varied wants of the twenty minds committed to his charge. He must turn his mind this way and that with the quickness of thought; he must be prompt to perceive and ready to explain what needs explanation, to



detect and set right what needs correction; he must be prepared for whatever difficulty may arise, however suddenly, in the discharge of his duties.

All this, it is evident, must draw largely on his powers of endurance. His physical energies will be subjected to a heavy tax, and he may count himself well off, if in the cessation of labor, he can recover strength enough for the duties of the succeeding day. To one not in the enjoyment of perfect health, and especially to one afflicted with any nervous disease, these labors will prove very trying.

The experience of teachers of the deaf and dumb fully confirms this position. The late editor of the *ANNALS*, several years since, gave its readers the results experienced in Hartford, from which it appears that, though the occupation may not be called positively unhealthy, yet it has a tendency to break down the nervous system, and thus destroy the teacher's efficiency. The father of the profession in this country was compelled, as is well known, to abandon it for this reason; and others have been driven to the same course; while many, who have continued to teach, have done so only with great difficulty, and by the assistance of a temporary suspension of their labors. Since that article was published, its writer has been brought to the grave, by a disorder aggravated, if not induced, by the confinement and exertion necessary in his profession.

These facts in the history of the American Asylum, corroborated we apprehend, to a greater or less extent by the experience of all teachers of deaf-mutes, go to show that their occupation makes a severe trial of their bodily energies, and imposes on them a heavy burden. Indeed, it can not well be otherwise. From the close confinement of the school-room, and the nature of the labor there performed, the profession is necessarily toilsome and laborious, productive of much bodily fatigue, and such as gradually to undermine the vigor of the system.

But it is not the powers of the physical system only, which are thus tried and burdened; those of the mind also are laid under heavy contributions. The work of deaf-mute

instruction is peculiar. Perfect success in it demands in the teacher a rare combination of mental qualities, and an unusual facility in their application. Ingenuity of invention, aptness of illustration, minute yet comprehensive analysis, and the power of simplification, are among the prominent intellectual faculties required ; while the moral attributes of patience, faithfulness, and diligence are no less essential to success.

There is a notion somewhat prevalent, that no great mental power is requisite in the teacher of the deaf and dumb. Without assuming anything for those now in the profession, it may be allowed us here to protest against any such opinion. The work is great, and demands great exertions of those who are engaged in it. The most efficient teacher feels at times his incompetence to the task.

The idea alluded to finds a complete refutation, if a formal refutation is necessary, in the fact that those, who have succeeded best in the instruction of the mute, have been men of strong minds, with close and accurate habits of study, men who would have made a mark in any profession. Indeed, it must be so, from the very nature of the business in which they are engaged. To create, as it were, a mind for the object of their charge ; to discover and foster the first rays of light which break on his darkened understanding ; to find the hidden germ of mental activity, and develop and train it till it shall bear a rich and abundant harvest ; this certainly demands the highest efforts of the strongest mind.

If this is so, then the teacher of deaf-mutes has before him a hard and painful task. In whatever light we look at the subject, the same stern fact meets our view.

Shall we consider the work to be done ? It is to make the mute acquainted with the use of language ; and not merely that, but of the English language, with all its inconsistencies and anomalies ; a language as different in its structure and arrangement from the vernacular of the deaf and dumb, as could well be conceived ; a language, whose irregularities have tried and puzzled scholars of other nations in their efforts to acquire it.

Shall we look at the material on which the teacher has to work? It is a mind, not one of whose faculties is yet developed; often a mind hardly deserving the name; whose powers are feeble and slow in action; an unhewn, or rough-hewn block, which is to be shaped into fair and symmetrical proportions by the skill of the instructor.

Or shall we turn to the means he is to use, and the aids he is to receive, in performing his appointed labor? Alas, he must create these if he would have them; for helps are few or none. He must work out for himself his plan; must in his own mind devise, and by his own efforts accomplish, what seems to him the most feasible method of success.

Is this a light and easy work—a slight tax on the mental powers of the teacher? If any one thinks so, let him try it, and see for himself, as he speedily will, that it is painfully toilsome and laborious.

We may be able better to understand, and more fully to appreciate, this laboriousness, if we consider more at large the causes which give rise to it. From the very first, difficulties beset the pathway of the teacher.

He must begin with his charge at a very low point. Perhaps no mind, excepting that of the idiot, is so nearly a blank, as that of an uneducated deaf-mute. Shut out from the whole world of sound, he has lost many precious opportunities of gaining knowledge and information; he has at the best, only a most imperfect mode of communication with others, and thus can neither receive nor impart much real thought; he is shut up practically to the use of a single sense, that of sight; and his acquirements must necessarily be most limited, and those which pertain to the most common things.

Such a mind with such attainments, nay, twenty such minds, are brought to the teacher as he gathers in his new class, to commence his labors with them. Does it not seem almost a superhuman task that lies before him—to raise them from the level with the brute to their proper position as “made in the image of God?”

No studied lore, or treasured knowledge, is here of any use,



except as it has made him more familiar with the workings of the human mind. The Hottentot or Bushman, of Africa, can not grasp the thought which to a Newton or a Bacon would be but an axiom. No more can the mute, who in knowledge is but a babe, though he may have come to years of maturity and discretion. The teacher must come down from the heights of learning, and must lay his foundations in the very elements of knowledge; he must even be content to labor there for weeks and months, making perhaps but slow progress toward the wished for goal.

This elementary instruction will require in him the greatest care and skill in simplifying the objects of knowledge, so that they may be readily understood by the weakest mind, demanding a power of analysis, and an ingenuity of explanation and illustration, which will try his mental vigor not a little. Yet it is a labor from which he may not shrink. He must lay these foundations broad and deep, if he would raise on them, in after years, that superstructure of which he has so fair and fond a vision. He must labor patiently and with diligence, at what may seem to some the drudgery of elementary instruction, if he would hope to carry his pupils on to the fair fields of knowledge and learning that lie before his view.

Not only is extreme simplicity necessary in teaching the deaf and dumb; there is also need of constant repetition. The simplest knowledge will slip from the mind of the mute, many and many a time, before it secures a permanent lodgement. One explanation of a principle, a single statement of a fact, will not be enough. The teacher must go over the same ground, must tread the same path, again and again, if he would be sure that his instructions have taken a lasting hold upon the mind of his pupil. The duller the pupil is, the simpler must be the form of instruction, and the more frequently must that form be repeated, till it is fixed and fixed immovably.

The teacher will of course meet with much discouragement in this effort. Like the fabled Sisyphus of old, he will by dint of great exertion get his rock almost to the top of the

hill, and will be already congratulating himself on one success; when some unknown cause will suddenly increase its weight, and down it will go to the very bottom, whither he must follow it, to begin anew his painful task.

And not dullness only must be contended with in this uphill business, but forgetfulness also, sheer carelessness on the part of the learner. A slow but sure pupil will in time make some progress, even a fair and commendable progress; but a careless, inattentive one will try the teacher's patience, over and over again, without affording him any satisfaction as a recompense. Instruction given to such a pupil is like water poured into a sieve; it can never fill the receptacle provided for it; yet all this trial, tedious as it is, the teacher must bear; for it is expected that, notwithstanding all obstacles, he will accomplish something for every child committed to his charge.

Another source of difficulty is to be found in the great variety of minds brought together in a single class. This will be made manifest in the daily exercises of the school-room. The teacher, in making his corrections, will find, in a given instance, that different pupils will make very different mistakes, founded on radically different principles. One correction will not answer for all, but each must be set right by itself; thus imposing an additional burden on the instructor.

Perhaps not two minds in his class will be found to be alike. One will move rapidly, another slowly; one will catch an idea at a glance, for another there must be repeated and careful explanation; one will treasure up all it receives, and have it ready for use, while another will forget or recall with difficulty, all past instruction. One will take strong hold of principles, and generalize for itself; another will lack this power entirely. And so we might go on to describe the endless diversity of mental structures, as apparent in mutes as in speaking persons.

For all this variety the teacher must be prepared. He must be ready to meet the pupil on his own ground, in his own accustomed channels of thought; for in the infancy of

mental action he can not at once enter into the teacher's mental habits and modes of thinking.

To do this, demands in the teacher great activity of mind, and much skill and discrimination in the prosecution of his work. He must take each pupil and conduct him along the road to knowledge, in the way best adapted to his particular case. One mind will be like a barren soil, hard, stony and unproductive; this he must dig over and work upon, till it becomes tractable and fruitful, till he has put into it some life and energy that may lead to profitable results. Another will be like a rich, deep soil, able to bear abundantly, but for lack of proper attention, running to all sorts of noxious plants; this he must carefully watch over and restrain, implanting in it the right seed, and nurturing the tender plant till it outgrows the hurtful weeds by which it is surrounded.

And so the teacher, in the faithful discharge of his duties, will find that all the powers of his mind, and all the energies of his nature, are called into full play, and kept in lively exercise. He will find his work not easy, but full of care and toil.

From these various considerations it is evident that the occupation of teaching the deaf and dumb may be fairly called laborious. But let it not be supposed that we also deem it irksome. Though the teacher meets with many discouragements, there is also much to cheer him in his work. *Labor omnia vincit*—sang the Mantuan bard; and this motto may incite us to labor with diligence and zeal. The results of deaf-mute instruction, though far below the mark at which the teacher aims, are such as to afford him great encouragement to earnest effort. If he toils on, faithfully and patiently, his labor will at last gain the victory, and he will reap his reward in the consciousness of having done something to rescue a mind from ignorance and a soul from death. Let us all, then, who are engaged in this worthy calling,

“ Still achieving, still pursuing,  
Learn to labor and to wait.”



QUALIFICATIONS DEMANDED IN AN INSTRUCTOR OF  
THE DEAF AND DUMB.

BY WILLIAM E. TYLER.

THE deaf and dumb, as a class, are but a small portion of the community, yet the character of their misfortune, and the peculiar circumstances in which they are placed, seem to impose a strong claim upon our justice and benevolence to afford them the best possible facilities for instruction. The profession of the teacher, is acknowledged to be equal to any that can engage the energies of educated men, and that of instructing deaf-mutes, yields to none other either in dignity or honor; in the measure of ability, or in the extent of the acquisitions demanded for its successful prosecution.

As a primary qualification for success, the teacher should comprehend the difficulties in the way of the mute's development and the objects to be daily sought in his education. The deaf-mute has the same faculties by nature as those who hear, but an important sense is wanting, and consequently he has not equal sources of enjoyment or stimulus to mental improvement. Before education his mind is a blank and the world a sealed book. He can with difficulty make known his most common wants. He has no knowledge of God or a future state. The treasures of history and science are closed against him. The music of nature, of art and of song can never thrill his soul or attune his heart to praise. No friendly tones of love, rebuke or encouragement can inspire him to noble deeds. If he is so fortunate as to meet with a skillful teacher who can bear the torch before him, he must still stumble for some time in the gloom, before he can reach the perfect light of day.

In acquiring language, especially, he has serious obstacles to overcome. Not being able to associate the meaning, form, and order of words with sound, his memory is taxed with dry particulars, and he is much more liable to mistakes than one who has the ear to detect any departure from usage or euphony. After considerable cultivation, the mute often

fails to catch the spirit of what he reads and to employ language correctly. It is regarded as the best method of acquiring a foreign language, to learn it as a spoken one, where it can be heard and made the sole medium of discourse. If so, what shall be thought of the mute's facilities for learning the English language. The natural language of gestures is the mute's vernacular, and properly regulated, becomes an excellent vehicle of thought, but it is totally different in structure from written language, and can furnish no models in etymology or syntax. Besides, as ordinarily employed, it does not habituate the mute to the fine distinctions which belong to a cultivated language like the English. The deaf-mute, too, is brought to the teacher for education, at an age when his native powers are dormant, or materially paralyzed by disuse, and his mind must undergo the process of resuscitation, before a healthful growth can be induced.

Again, the time allotted in our institutions for completing the work of instruction, is short, considering the nature of the task. The pupil must be put in communication with the world, his intellect unfolded, his morals established, and his deportment regulated so as to become a useful citizen, in a period of time inadequate for one possessed of all his senses. Without detailing all the difficulties which are to be met, as the particular objects to be accomplished in the education of the deaf and dumb, a glance at their general nature should satisfy any one that the teacher must comprehend them fully and minutely if he would give his efforts a practical direction.

Another important qualification in the instructor, is a thorough mastery of the subjects of his teaching, which are neither few nor free from difficulty. His acquaintance with language, especially, should be thorough and practical; as to impart a knowledge of its signification and power is the great labor of his profession. He should have a nice discrimination of the meaning of words, both etymologically and as modified by use and their connection in the sentence. This knowledge can be obtained only in part from the dictionary. Definitions are only useful as they suggest the

example, and a dictionary can never give the endless uses, limitations and shades of meaning to which a word is subject under all possible circumstances. The teacher should know something of the languages on which the English is founded, and with which it has since been enriched. He should also be familiar with the purest standards of writing, and associate with cultivated minds, that he may apprehend what is good usage, and impart the true spirit of the language to the pupil. Without delicacy of discrimination on the part of the teacher, the pupil will constantly err in the understanding and application of terms, and be slow to rid himself of those idioms which are peculiar to the deaf and dumb. The instructor should likewise have a copious vocabulary of words in store, and skill in using them, that he may always supply the scholar with the means of expression, and while correcting his composition, make as few changes as possible, and yet preserve his thought. The latter is especially important, as the scholar, while receiving faithful correction, is less discouraged in his efforts. His real acquirements are less likely to be cast aside, and are made the basis of future acquisitions. His style of writing, too, is his own, as well as in the end more copious and free.

Again, the instructor should be familiar with the structure and idioms of the language. Every form of construction by which it is possible to express thought, may be a profitable subject for the pupil's attention and practice. The entire grammar of the language should be understood by the teacher, and its principles and examples classified in the mind by a rigid analysis, that he may bring them forward in the right connection and order, and omit nothing important. Moreover, as the pupil advances, and has a freer use of words, a few judicious rules may be given him to fix principles and ensure correctness. The instructor should also be master of a clear, correct and natural style of writing, as he has to dictate language in every form for his pupil's reception and imitation.

Besides this thorough knowledge of language, the teacher must be a man of science and general information, with the



power to simplify and popularize the most abstruse subjects, that he may give those under his charge the rudiments of a good English education, enlarge their field of thought, answer their inquiries, and infuse spirit into every exercise of the school-room. He should be a finished, practical man of the world, that he may impart to his pupils what they need to make them, in conduct, modes of thinking, and knowledge of the world, like the best of those who hear.

Another qualification especially desirable in a teacher of the deaf and dumb, is quickness in perceiving analogies, and aptness in illustrating the subjects that come up for instruction. The young pupil has feeble powers of generalization, and abstract statements fall powerless upon his mind. In communicating principles in science, language and morals, the instructor must deal principally in example and illustration. Even the advanced pupil gains particular advantages from this method, both through the medium of signs and written language. Indeed, the sign language admits of little that is general and abstract, and a large number of ideas can only be conveyed by example and circumlocution. This renders it very impressive to the deaf and dumb in their peculiar position. The teacher, too, is continually called upon to translate from written language into sign-language, and the reverse. He should therefore carefully note the analogies that exist between the two, that the sense may be faithfully preserved and expressed. Often, when the instructor would explain a word or phrase, he must call to mind numberless instances of its use, and by comparison determine its exact force under various circumstances, before he is competent to interpret it. Then he must be able to summon suitable examples in order to give the pupil a vivid impression of its meaning and use. Moreover, by a full and copious use of illustration, a two-fold object is secured. Words, and the principles of construction, are not only taught, but, in the course of time, a vast amount of information and advice may be employed in these illustrations, which will greatly enlarge the domain of thought and facilitate the pupil's improvement in many respects. A wide range of

knowledge on the part of the teacher, backed by good judgment and felicity of illustration, will always give him popularity and influence with the deaf and dumb.

Still another qualification of the instructor remains to be stated, which is a talent for graphic description. This is necessary, to give efficiency to the others. All ideas must be conveyed to the deaf-mute principally through the medium of sight, and before he can read with facility, the language of gestures is the great channel of discourse. It is therefore exceedingly important that this be as perfect a medium of thought and emotion as possible. Now this can not be, without rare habits of observation and imitation on the part of him who uses it. The teacher must draw his incidents and illustrations both from the material and spiritual world, and make them stand forth as a picture beneath the skillful touch of the artist, if he would chain the attention of the pupil, and make his instructions valuable. He should be clear and natural in his delineations, and possess enough of the histrionic art, to throw expression into his features and actions, while violating no rule of propriety or grace.

We have not leisure to pursue this subject further, but enough has already been said to show that a successful instructor of the deaf and dumb, should be a man of accomplished education and superior mental ability.

## TEACHING THE SCRIPTURES MADE EASY.

J. A. JACOBS.

EVERY instructor who has undertaken to teach a portion of the Scriptures to deaf-mutes, must have felt the difficulties arising, in every sentence, from their ignorance of the subject, their want of acquaintance with the context, with the persons or places mentioned, and with the allusions to ancient institutions, customs, manners, laws, &c., &c. He must have felt difficulty in knowing how to begin his instruction; he wants a foundation to begin with; he needs scaffolding as he proceeds; he performs his work without satisfaction, meeting with almost insuperable obstacles at every step of its progress.

Many of the difficulties may be removed, or at least diminished, by better methods. I have found many taken out of the way by teaching the Scriptures continuously, or a particular book, from chapter to chapter, omitting a large part; but teaching sufficient to connect the story or argument together. Every subsequent passage receives light and aid from that which precedes; the persons, the places, the allusions, the words, all become more or less familiar. Every step makes every subsequent step more easy and pleasant. This, I believe, I have presented in a former article.

Further difficulty may be removed, by previously selecting out every unknown word, and teaching its meaning by definition or colloquial signs, or by both. First, by definition, and then pointing out by colloquial signs, the distinction, if desirable, between the word and that by which it is defined. If any new person is introduced, whose history is unknown, let some account of him be previously given, before teaching the verse or passage, by colloquial signs; so, of any unknown place, country, city, river, mountain, law, custom, allusion, &c.

Draw an outline on the floor, of the countries, cities, rivers, &c.; select one or more pupils to represent the person or persons mentioned. Having made all this preparation, and



having the lesson *distinctly* written upon a large slate or black-board before the pupils, they will now understand much of each sentence or paragraph before you commence your explanation by colloquial signs.\* You have now an ample foundation; your scaffoldings are all up; your work progresses pleasantly; you feel that your pupils understand you; all becomes comparatively easy.

It will greatly aid the pupil in understanding the passage, to supply all the ellipses, even the most minute, on the fingers. Figurative, and idiomatic words and phrases should be given in literal and familiar terms. The most difficult sentences met with, are in the interrogative form with a negative, implying an affirmation, as the following: *Is not the life more than meat and the body than raiment?* "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. *Are ye not much better than they?*" These should be turned into the affirmative form, thus, "Your life is more than meat and your body than raiment." "Ye are much better than they." Or retaining the interrogative form, the affirmative may be supplied at the end of the sentence, thus, "Are ye not much better than they?" *Yes; ye are much better than they.*

By these aids, the more advanced and intelligent pupils will understand a great part of the lesson before the instructor commences. To begin teaching without any such preparatory steps, is to plunge into difficulties without number, and without the means of overcoming them; it is to flounder through an explanation in colloquial signs, feeling all the time that you are but imperfectly understood. This same mode of procedure will equally apply to a lesson in any other book.

In the institution with which the writer is connected, the Sabbath day is devoted to the teaching of the Scriptures in this way. During the week, the single verses which have

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\* In religious instruction, the chief object being the ideas or matter communicated, I use colloquial signs freely to explain and enforce them.

been omitted, but are yet useful and important to connect together the longer passages, are taught morning and evening.

By teaching the Scriptures in this manner, I have found so much interest awakened in the mind of the pupil, and so much profit accruing to him, and so much satisfaction to the instructor, that I can not forbear again presenting the subject to those who teach on the Sabbath by lectures.

Lectures no doubt have their advantages, and if we had double the time to devote to religious instruction that we have, one-half might well be given to them. But, as our time is limited, and it is of the last importance that the deaf-mute should be able to read the Bible to the largest extent possible, and as the method here presented leads to that great result, it should have preference over lectures. Abundant opportunity is given, during the progress of the lesson, or at its conclusion, or both, for practical remarks, admonitions, instructions and exhortations. They often derive overwhelming force from their immediate connection with and dependence upon the words of God himself.

The holy Scriptures must thus become associated, in the minds of educated mutes, with the tenderest and most affecting and hallowed recollections of the happy days of their school years, and of their beloved instructors, and of the chapel in which they received these instructions. How can they read, as assuredly they will, in future life, the many portions of God's Word which they have been taught, without being deeply influenced by them. Doubtless they will live over again and again those days and years, as they silently peruse their Bibles in subsequent life. They are thus provided with a perennial source of instruction, and comfort and guidance.

Those who have not taught the Bible in this continuous way, can hardly form an idea, how comparatively easy and interesting it becomes. I have often, when I taught the Scriptures in a miscellaneous way, felt inclined to lay them down, in despair of being able to find a verse or passage sufficiently simple and easy for my purpose. Now I am as

much astonished, how many passages I can teach, which I would once have thought utterly beyond the capacities of deaf-mutes.

In this mode of teaching the Scriptures, I feel able to master not only the stories and historical parts, not only Genesis and Exodus, Matthew and Mark, but large portions of the Psalms, and the Epistles of Paul. Much will no doubt be forgotten, but much will be retained. Pupils who remain a full term will have the opportunity of seeing much of the Bible taught twice. Then they have been so trained by such a course, as to be induced to attempt, and to be, to some degree, able to read other portions for themselves, and especially to fill up the parts omitted in the course.

Such a course of instruction and training in the Scriptures, continued for five, six, or seven years, has no small influence in developing the higher faculties of the mind, and in enabling the pupil to read and master other books for himself.

It may not be unnecessary to say, that to secure attention, at the conclusion a promiscuous examination of the new and difficult words and phrases is practiced, and that on Monday morning, the passage taught is recited by the older classes, and they are thoroughly examined upon it by written questions. Where several instructors teach by turns on the Sabbath, they may, without difficulty, follow each other in carrying out this mode of giving religious instruction. To secure uniformity, however, it would be better that the selections to be taught should be made by one person. Sometimes a lesson of ten or fifteen verses may be obtained together—at other times two, three, or more smaller portions may have to be taken from a chapter. By skillful selection, they will generally very well connect together in subject matter. Sometimes a single verse will link together two longer passages before and after.



TO SAVE THE SOULS OF HIS PUPILS, THE GREAT DUTY  
OF A TEACHER OF DEAF-MUTES.\*

BY J. A. JACOBS.

To communicate to our pupils fully the gospel of Christ, and by it to save their souls, is our great duty. No matter what else we teach them, if we fail in this, we have failed in our chief business. Religious instruction should not be confined to the Sabbath, it should mingle in our daily lessons; no opportunity should be lost to convey a truth, to enforce a precept, to give a warning, to impart a promise of the gospel. The presence of God—that in him we live and move and have our being; that he is the Giver of every good and perfect gift; that he is our daily Preserver and Benefactor, should be kept by every variety of instruction, daily before the mind, until the pupil is made to live, as it were, in the atmosphere of religious truth and feeling; until his heart and life become molded by it into the likeness of Christ.

Let all our instructions be subsidiary to enabling our pupils to read the Holy Scriptures. Let them in their estimation, become *the book*—the Bible. For this purpose, I am persuaded the method I have pursued for many years, of teaching, on the Sabbath, continuous lessons from the Scriptures alone, is the best. How else can our pupils become familiar with the Word of God? In the course of the lesson or at its close, abundant opportunity is given for exhortation, warning, and application. There is no portion of the Scriptures from which practical improvement may not be drawn of the most valuable kind. Instruction thus given, drawn from the facts, precepts or promises of the Scriptures, have double weight—are associated with the passages taught, and doubtless will be recalled again and again, in subsequent years, in perusing them. The scenes of the chapel

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\* Several of the thoughts of the preceding article are repeated in this, which, however, was first written, and the identical ideas forgotten. As the article is short and would be marred by this omission, they have been retained.

service—the solemn and earnest manner of the teacher—his significant and affecting gesticulation, will rise vividly before the mind, and the heart will melt in penitence or glow with Christian hope.

Doubtless the educated mute will love to read the Scriptures additionally, from the thousand pleasant recollections connected with the many portions of them which he has been taught—recollections the most endearing possible to the human soul, recollections of knowledge received; of a beloved instructor; of friends and companions in youthful days; of the movings of God's Spirit upon his heart; all contrasted with the joys and the sorrows, the labors and the tears,—the experience of subsequent years.

Having been engaged in the instruction of the deaf and dumb over thirty years, there is nothing upon earth I can look back upon with any sort of satisfaction, no part of my life or conduct, that affords me a ray of consolation, but the hours I have spent in giving religious instruction to my pupils. They have been the happiest, nay, the only happy hours of a life full of cares and anxieties and labors, and shrouded often in darkness and sorrow.

Under faithful instruction, I have been permitted to see many darkened understandings lighted up with the knowledge of Christ; the eye moistened with tears of penitence, or bright with the rays of immortal hope. I have seen ignorant, thoughtless and wicked children, gradually grow up into intelligent and religious men and women. Some of them have passed away from the earth, and now wear, I doubt not, the crown of immortality for which they were taught to labor.

To those who are just entering into the profession, I may be permitted, as their senior, to say,—labor to give your pupils the knowledge of the Christian religion. Let this be your great object. If you fail in this, you neglect your chief duty.

## ON THE IMPROVEMENT OF SEMI-MUTES.

BY J. G. GEORGE.\*

THE success which has attended the endeavor to impart instruction to the deaf and dumb, meager and unsatisfactory as it has been in many cases, is, nevertheless, a source of profound gratification to the philanthropist and the Christian. As a general rule, the minds of this afflicted class of our fellow-beings, prior to their entrance into the institutions established for their benefit, were almost perfectly blank, so far as concerns their moral and intellectual development. This is true of the congenitally deaf, with rarely an exception. The knowledge they acquire while under instruction, is of as much value and utility to them as the incessant delving into the rich mines of literature and science can possibly be to the man of letters. To borrow the striking and appropriate simile made use of by an eminent member of the profession of instructors of the deaf and dumb, "The proboscis of the fly is as necessary to that little insect as the trunk of the elephant is to that huge animal."

With the indulgence of the readers of the *ANNALS*, I will proceed to the consideration of a few matters relating to the education of the deaf and dumb, and make some suggestions to the fraternity of teachers. In doing this, it shall be my aim to avoid giving offense to any; trusting that those suggestions will be received and weighed in the same spirit in which they are offered.

It must be obvious to every reflecting mind, that the system of sign-language is yet in its chrysalis state, and that there is room for many and great improvements. However defective it may be at present, it is yet comprehensive to such an extent as to enable the deaf-mute to reap great advantages therefrom.

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\* [Mr. George, himself a semi-mute, is an instructor in the Institution at Fulton, Mo. In a private note, he informs us that he has been *totally* deaf since the age of nine or ten,—could read and write a little before he entered the Kentucky Institution,—spent *four* years there and *ten* years in the office of the state-printer of Kentucky, and has been *two* years in the situation he now fills.—ED. *ANNALS*.]



I think the public has no adequate conception of the amount of labor and study necessarily undertaken by the faithful teacher. If his success were made to depend upon the improvement of each of the pupils in his class, well might he feel discouraged and disheartened in view of the magnitude of the work before him. There can not be found together a greater diversity of mental capacity than is collected within the walls of an institution for the deaf and dumb. It is ridiculously absurd to expect a teacher to make a finished scholar of a pupil to whom the Author of our being had vouchsafed but a small modicum of intellect. Provided he possess the requisite qualifications, all that can rightfully be demanded of the teacher is, that he be scrupulously faithful to the trust reposed in him, giving his whole time and attention to the moral and intellectual training of the minds of those committed to his charge. If he conscientiously discharge every duty, to the best of his skill and ability, it is ungenerous, nay, it is unjust to hold him accountable for a higher standard of attainments on the part of his pupils.

That a large proportion of deaf-mutes make but little progress in the use of written language, it were useless to deny; while the general knowledge they obtain is of great utility to them in after life. This latter consideration should stimulate the teacher to put forth his best exertions for the advancement of his pupils in every department of knowledge within the grasp of their comprehension.

There may be found in almost every institution for the deaf and dumb, one or more of that class of recipients of its benefits, denominated *semi-mutes*; that is, those who, from sickness or accidental causes, have lost the faculty of hearing, but retain that of speech to some extent. In not a few instances, they may have mastered the rudiments of their mother tongue previous to admittance into the institution, and are thus in a situation to make respectable progress in several branches of knowledge. Indeed, by ordinary diligence and application, they may in a short time have the ability to use written language with correctness and facility.

The congenital deaf-mute, on the contrary, has no such advantage upon entering the institution. He has to begin at the beginning, and laboriously toil on for one or two years before he can construct simple sentences properly. The rays of knowledge are slow in penetrating the chambers of his darkened mind. There are comparatively few who can, in less than five years of instruction, write connected compositions, (above the comprehension of small speaking children,) without making grammatical or other blunders. Not only is this true, but the teacher is often sorely puzzled how to correct the compositions,—a mere jumble of words strung together at random,—the ideas of which the mute may hardly be able to communicate through the medium of signs.

The writer of this is himself a semi-mute, having become so at an early age. He has a somewhat extensive acquaintance among the deaf and dumb, including some of the best educated from both eastern and western institutions; and has never yet met with one congenitally deaf who could construct a complex sentence or write a connected narrative, by his own unaided effort, without making mistakes of some kind. That there are as well-educated mutes in institutions south of Mason & Dixon's line, as in those north of it, can be demonstrated to the satisfaction of any unprejudiced mind.

Now, how does it happen that the annual reports of several of our institutions have an appendix in the shape of original contributions from their pupils? Are they all what they purport to be,—the genuine, uncorrected productions of the pupils themselves? If so, well and good; if not, their publication in a corrected form is of questionable propriety, to say the least. If such compositions are fair samples of the progress made by the whole school, the inquisitive public will naturally ask why, after leaving the institution, the mutes are unable to write equally well in ordinary conversation! In my humble judgment, the practice in question is calculated to bring ridicule upon the cause of deaf-mute education. And I am not alone in entertaining this opinion; it is held by some of our best teachers. The *ANNALS* for

April, 1855, contains an article from the pen of Rev. S. B. Cheek, headed "Some suggestions in reference to the enterprise of deaf-mute instruction in the United States," from which I beg leave to make an extract in support of my position, as follows: "In order to correct public opinion on this subject, we need to present the dark, rather than the bright side of the picture. Instead of publishing in our reports and in the newspapers, those finished letters, compositions, and even poems, the like of which our pupils seem unable to write after they return home, we had much better give to the world some specimens from that far more numerous class of their efforts in composition, where every sentence abounds in errors and deaf-mute idioms. These would not only give a fair view of the average results of our labors, but serve to correct the false impression which now prevails in the public mind."

Do not some of those having the supervision of annual reports, in their eagerness to make an attractive display of the fruits of their labor, overlook the fact that the public is apt to regard the specimens they present as fair samples of the whole? While disclaiming the intention of insinuating a charge of deception, or imputing unworthy motives to any one, it is hard to resist the inference that most, if not all the elaborately written articles we find published in reports and newspapers, as the productions of deaf-mutes, are from the pens of semi-mutes, or, at any rate, the corrected compositions of deaf-mutes. Great care should be taken that no one, either teacher or pupil, be placed in a false position before the world. "*Fiat justitia, ruat cælum*," is a maxim in law, no less than in morals, which we should by no means disregard.

If we permit erroneous impressions to be disseminated, they may operate to the injury of the interests with which we are identified. The custom of publishing in annual reports such compositions as I have described, meets with no favor in some of our institutions, while others are content to incorporate in the body of their reports, one or more private letters of their pupils, or extracts from such letters, without correction or emendation. It is my settled convic-



tion, with due deference to the opinions of my more experienced seniors,) that nothing is so well calculated to show the attainments of deaf-mutes in a proper light, as their daily intercourse with society, from whose verdict the teacher can have no appeal.

CONTRIBUTIONS TO STATISTICS OF THE DEAF AND DUMB.

BY DANIEL C. GILMAN.\*

KINGDOM OF BELGIUM.

[The information here given is derived from an "Exposé de la Situation du Royaume de la Belgique; publié par le Ministre de l'Intérieur. Bruxelles, 1852."]

A. *Number of the Deaf and Dumb.*

THE kingdom of Belgium is divided into nine provinces, having in 1850, a population of 4,426,202 persons. In the census of 1850-1, no returns of the number of deaf and dumb and blind, were received from the provinces of East Flanders and Hainaut. In the other seven provinces the returns of that census indicated that the number of deaf-mutes, (which was 1,100 in 1835,) had reached 1,265, while that of the blind, which in 1835 was 2,363, had fallen to 1,793. The increase in the number of deaf and dumb is in proportion to the increase of the population; the decrease in the number of blind is accounted for by the decrease of *ophthalmie militaire*, which was widely prevalent at the time of the first enumeration.

The following table exhibits the number of deaf, dumb and blind, of both sexes, by provinces, and the number under 21 years of age capable of receiving instruction, and the number actually receiving it or not; also, the whole population.

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\* [Mr. Gilman not long since spent some time in Europe, engaged for the most part, upon investigations in relation to educational institutions, and kindly consents to furnish us such statistics concerning the deaf and dumb, as can be compiled from recent documents which he has at hand. Mr. G. is now a resident of New Haven, Conn. EDITOR.]

TABLE.

| PROVINCE.          | LESS THAN 21 YEARS OF AGE. |      |      |        |      |      |                                          |        |       |                                                      |       |        |                                                                      |        |       |        | Population<br>in 1850. |      |      |         |         |
|--------------------|----------------------------|------|------|--------|------|------|------------------------------------------|--------|-------|------------------------------------------------------|-------|--------|----------------------------------------------------------------------|--------|-------|--------|------------------------|------|------|---------|---------|
|                    | Deaf-Mutes.                |      |      | Blind. |      |      | Susceptible of receiving<br>Instruction. |        |       | Receiving Instruction at<br>home or in Institutions. |       |        | Abandoned to their in-<br>firmities and receiving<br>no Instruction. |        |       |        |                        |      |      |         |         |
|                    |                            |      |      |        |      |      |                                          |        |       |                                                      |       |        |                                                                      |        |       |        |                        |      |      |         |         |
|                    | Male.                      | Fem. | Tot. | Male.  | Fem. | Tot. | Boys.                                    | Girls. | Boys. | Girls.                                               | Boys. | Girls. | Boys.                                                                | Girls. | Boys. | Girls. |                        |      |      |         |         |
| ANTWERP,.....      | 67                         | 58   | 125  | 191    | 102  | 293  |                                          |        | 26    | 28                                                   | 19    | 8      | 17                                                                   | 17     | 6     | 9      | 11                     | 13   | 2    | 420,556 |         |
| BRABANT,.....      |                            |      | 347  |        |      | 544  |                                          |        | 94    | 103                                                  | 91    | 66     | 32                                                                   | 56     | 12    | 31     | 62                     | 47   | 79   | 35      | 734,617 |
| WEST FLANDERS,.... | 162                        | 157  | 319  | 177    | 159  | 336  |                                          |        | 68    | 56                                                   | 14    | 15     | 62                                                                   | 53     | 10    | 11     | 6                      | 3    | 4    | 4       | 631,137 |
| EAST FLANDERS,.... | 177                        | 138  | 315  | 558    | 262  | 820  |                                          |        | ....  | ....                                                 | ....  | ....   | ....                                                                 | ....   | ....  | ....   | ....                   | .... | .... | ....    | 753,450 |
| HAINAUT,.....      | 171                        | 160  | 331  | 456    | 253  | 709  |                                          |        | ....  | ....                                                 | ....  | ....   | ....                                                                 | ....   | ....  | ....   | ....                   | .... | .... | ....    | 733,740 |
| LIEGE,.....        | 129                        | 92   | 221  | 213    | 121  | 334  |                                          |        | ....  | 87*                                                  | ....  | ....   | ....                                                                 | 60*    | ....  | ....   | ....                   | 27*  | .... | ....    | 467,843 |
| LIMBURG,.....      | 37                         | 20   | 57   | 44     | 32   | 77   |                                          |        | 12    | 5                                                    | 3     | 2      | 7                                                                    | 2      | 1     | ....   | 5                      | 3    | 2    | 2       | 188,198 |
| LUXEMBURG,.....    | 37                         | 23   | 60   | 42     | 32   | 74   |                                          |        | 6     | 5                                                    | 3     | 2      | 3                                                                    | 4      | 2     | 2      | 3                      | 1    | 1    | ....    | 192,588 |
| NAMUR,.....        | 67                         | 69   | 136  | 89     | 46   | 135  |                                          |        | 16    | 15                                                   | 8     | 7      | 16                                                                   | 9      | 2     | 3      | ....                   | 6    | 4    | 4       | 274,073 |

\* Total of boys and girls.

*B. Institutions for the Instruction of the Deaf and Dumb.*

The number of institutions in the kingdom devoted to the instruction of the deaf and dumb and blind is ten, and the number of their pupils of both sexes, in 1850, was 395.

1. Two institutions, one for boys and one for girls who are either deaf and dumb or blind, were opened at BRUSSELS in 1835, in consequence of the efforts of the venerable canon Triest.

The establishment for boys is directed by ten "Brothers of Charity," and numbered in 1845, seventy-two scholars; but on the 1st of January, 1851, it numbered but 45\* pupils, of whom 31 were from Brabant. Of these 45, 4 paid for their own maintenance, 1 was supported by his family, 28 were at the expense of public funds, and 10 were provided for by means of subsidies; 39 were less than 21 years old, and six were above that age.

2. The establishment for girls at BRUSSELS, is confided to the charge of "Sisters of Charity;" 61 pupils belonged to it in 1849. In 1851, the number of pupils was 57, of whom 32 were from Brabant; 49 pupils were maintained by public funds, 2 by their relations, and the remaining 6 were at the expense of the institution; 6 were less than 21 years old, and 51 were above that age.

A building annexed to that which is occupied by the institution, serves for the deaf-mutes who have finished their education, and who are unable to provide themselves with means of existence. The expense of their maintenance is borne by the institution, which receives the product of their labor. The royal government, the province of Brabant, and the city of Brussels, contributed to the erection of the building.

3. The Institution for deaf-mutes at GHENT, owes its foundation in 1822, to the canon Triest. It is now directed by the canon de Decker, who is likewise the supreme direct-

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\* At the time of Dr. Peet's visit, there were 17 blind, and 28 deaf and dumb pupils.



or of the two institutions at Brussels. On the 1st of January, 1851, there were 92 pupils in this establishment, of whom 58 were boys and 34 girls; 90 of these were from the province of East Flanders, 1 from Antwerp and 1 from the Netherland colonies; 13 were maintained and instructed at the expense of the royal government and the province, 42 at the expense of their commune, the province and the royal government, 10 at the expense of their relations, 3 at the expense of charitable persons, 3 at the expense of *bureaux de bienfaisance*, and 21 gratuitously.

4. The institution for the blind and deaf-mutes at BRUGES, was founded in 1836, by the Abbé Carton, who is still its director. In 1848, it numbered 93 pupils, of whom 58 were boys, and 35 girls. Of the boys, 54 were deaf-mutes, 3 were blind, and 1 was deaf, dumb and blind; of the girls, 29 were deaf-mutes, 5 were blind, and 1 was deaf, dumb and blind.

5. The royal institution for deaf-mutes and blind, at LIEGE, was established before 1830, and numbered in 1850, 35 pupils, of whom 25 were boys and 10 girls.

6. The institution for the deaf and dumb at MONS, numbered in 1850, 14 pupils.

7. The institution for the deaf and dumb at TOURNAI, had in 1850, but 6 pupils, who were all placed in the school of arts and trades.

8. The institution for deaf-mutes and blind at NAMUR, numbered in 1850, 30 pupils.

9. The institution at MAESEYCK, (Limburg,) numbers 23 pupils, of whom 20 were deaf-mutes and 3 blind.

10. At ANTWERP, there exists an association which has provided for the instruction of deaf-mutes in different establishments of the kingdom. The society has lately opened an institution of its own.

KINGDOM OF PRUSSIA.

[The following information is mostly taken from the Preussischer Schulkalender, für 1855, a semi-official publication at Berlin.]

A. *Number of the Deaf and Dumb.*

In 1846, the kingdom of Prussia, with 16,112,398 inhabitants, had 11,799 deaf-mutes, and 10,005 blind persons. Of the former, 6,611 were male, and 5,188 were female. In every 100,000 inhabitants 73 were deaf and dumb, and 62 were blind. In the year 1849, the number of deaf and dumb was 11,973, of blind, 9,579. In every 1,364 inhabitants, one was deaf and dumb, in every 1,809, one was blind.

B. *Institutions for the Deaf and Dumb.*

The number of institutions for instructing the deaf and dumb is not less than twenty-five, to which the State annually appropriates 8,958 thalers. Many of the institutions marked with a star in the following table, are more or less intimately connected with teachers' seminaries, having sometimes a common director, and in other cases having as assistant teachers, pupils from the seminaries.

The royal institution, at Berlin, trains instructors for the provincial institutions, and trains public-school (*volks-schulen*) teachers of the Brandenburg province who have deaf and dumb pupils in the places of their residence.

T A B L E .

PROVINCE OF PRUSSIA.

| LOCATION.      | Date of foundation. | Number of Scholars. | Duration of Instruction. | Character of Institution. |
|----------------|---------------------|---------------------|--------------------------|---------------------------|
| Angerburg,* .  | 1833                | 46                  | 3-4 yrs.                 | Governmental.             |
| Braunsberg,* . | 1840                | 12                  |                          | Roman Catholic.           |
| Königsberg, .  | 1817                | 38                  | 5-7 yrs.                 | Governmental.             |
| Marienburg,* . | 1833                | 30                  | 3-4 yrs.                 | Governmental.             |

PROVINCE OF POSEN.

|               |      |    |          |               |
|---------------|------|----|----------|---------------|
| Posen,* . . . | 1831 | 30 | 4-5 yrs. | Governmental. |
|---------------|------|----|----------|---------------|

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### PROVINCE OF SILESIA.

| LOCATION.       | Date of foundation. | Number of Scholars. | Duration of Instruction. | Character of Institution.       |
|-----------------|---------------------|---------------------|--------------------------|---------------------------------|
| Breslau, . . .  | 1821                | 50                  | 4-7 yrs.                 | Private. Moderate endowment.    |
| Liegnitz, . . . | 1831                | 15                  | 4-7 yrs.                 | Private.                        |
| Ratibor, . . .  | 1836                | 20                  | 4-5 yrs.                 | Private. Founded by freemasons. |

### PROVINCE OF POMERANIA.

|                 |      |       |          |                              |
|-----------------|------|-------|----------|------------------------------|
| Stettin,* . . . | 1839 | 36-40 | 4-5 yrs. | Governmental.                |
| Stralsund, . .  | 1837 | 12-20 | 5-7 yrs. | Private. Moderate endowment. |

### PROVINCE OF BRANDENBURG.

|               |      |     |          |                                                                                      |
|---------------|------|-----|----------|--------------------------------------------------------------------------------------|
| Berlin, . . . | 1788 | 120 | 7-9 yrs. | Royal institution since 1798. Supported by public funds, endowment and tuition fees. |
|---------------|------|-----|----------|--------------------------------------------------------------------------------------|

### PROVINCE OF SAXONY.

|                |      |       |          |               |
|----------------|------|-------|----------|---------------|
| Erfurt,* . . . | 1822 | 30-35 | 4-5 yrs. | Governmental. |
| Halberstadt,*  | 1829 | 30    | 4-5 yrs. | Governmental. |
| Halle, . . .   | 1835 | 35-40 | 4-5 yrs. | Private.      |
| Weissenfels,*  | 1829 | 30    | 4-5 yrs. | Governmental. |

### PROVINCE OF WESTPHALIA.

|               |      |       |          |                                 |
|---------------|------|-------|----------|---------------------------------|
| Büren,* . . . | 1831 | 40    | 4-5 yrs. | Governmental.                   |
| Langenhorst,* | 1835 | 18-20 | 4-5 yrs. | Governmental since 1851. [1851. |
| Petershagen,* | 1835 | 20-25 | 4-5 yrs. | Governmental. At Rheme before   |
| Soest,* . . . | 1831 | 40    | 4-5 yrs. | Governmental.                   |

### RHINE PROVINCE.

|                  |      |       |          |                         |
|------------------|------|-------|----------|-------------------------|
| Aix la Chapelle, | 1840 | 12    | 4-5 yrs. | Private.                |
| Brühl,* . . .    | 1854 | 15-20 | 4-5 yrs. | Governmental.           |
| Cologne, . . .   | 1829 | 50    | 4-7 yrs. | Private.                |
| Kempen,* . . .   | 1841 | 40    | 4-5 yrs. | Governmental. Catholic. |
| Moers,* . . .    | 1835 | 30    | 4-5 yrs. | Governmental.           |
| Neuwied,* . . .  | 1854 | 15-20 | 4-5 yrs. | Governmental.           |

### KINGDOM OF BAVARIA.

Hermann's Beiträge zur Statistik des Königreiches Baiern, 1850, states, that in 1840, there were in Bavaria 1,529 male and 1,368 female deaf and dumb, or 66 deaf and dumb in every 100,000 inhabitants. There were 210 families with 2,



57 with 3, 10 with 4, and 1 with 5 deaf and dumb children: 2,338, over four-fifths, were deaf-mutes from birth; 398 were so at five years old, 79 became so at between 5 and 10, 13 between 10 and 20, 4 between 20 and 30, 2 after 30, and in regard to 63 information is wanting: 139 were deaf and dumb in consequence of convulsions, or bad teeth, 68 in consequence of fevers, 43 in consequence of wounds, &c. Of the deaf and dumb, 1,748 were of good faculties, 487 were weak-minded, 604 were idiotic, and in regard to 58 information is wanting: 933 were trained with more or less success in elementary studies, 910 in handicraft, 39 had been taught without success, 910 (of whom 495 were capable) had been wholly without instruction, and in regard to 105 information was wanting. The parents of 277 deaf and dumb were in circumstances of wealth, of 816 were well off, of 919 were limited in means, of 798 were poor, and in regard to 87 information was wanting: 2,054 of the deaf and dumb were occupied, 737 were without employment, and in regard to 106 information was wanting.

#### EMPIRE OF AUSTRIA.

[The statistics of the deaf and dumb in Austria, are less complete than in most other European countries. The following facts are from Hain's *Handbuch der Statistik des Oesterreichischen Kaiserstaates*, published at Vienna in 1852.]

#### A. *Number of the Deaf and Dumb.*

In every 10,000 persons in Austria, the average number of deaf and dumb for ten years before 1840, is exhibited in the following table; with the population in 1846.

|                                     | NO. OF DEAF AND DUMB<br>IN EVERY 10,000. |         |        | Population in 1846. |
|-------------------------------------|------------------------------------------|---------|--------|---------------------|
|                                     | Male.                                    | Female. | Total. |                     |
| Lower Austria, . . .                | 9                                        | 7       | 8      | 1,494,399           |
| Upper Austria, with Salzburg, . . . | 16                                       | 14      | 15     | 856,694             |
| Steiermark, . . . . .               | 26                                       | 18      | 22     | 1,003,074           |
| Kärnthen and Krain, . . . .         | 15                                       | 11      | 13     | 784,786             |
| Küstenlande, . . . . .              | 9                                        | 3       | 6      | 500,101             |
| Tirol and Vorarlberg, . . . .       | 9                                        | 8       | 9      | 859,250             |
| Bohemia, . . . . .                  | 6                                        | 4       | 5      | 4,347,962           |
| Mähren and Silesia, . . . .         | 8                                        | 6       | 7      | 2,250,594           |

|                                   | NO. OF DEAF AND DUMB<br>IN EVERY 10,000. |         |        | Population in 1846. |
|-----------------------------------|------------------------------------------|---------|--------|---------------------|
|                                   | Male.                                    | Female. | Total. |                     |
| Galicia, with Bukowina, . . . . . | 9                                        | 5       | 7      | 5,105,558           |
| Dalmatia, . . . . .               | 5                                        | 2       | 4      | 1,410,988           |
| Lombardy, . . . . .               | 12                                       | 7       | 9      | 2,670,833           |
| Venice, . . . . .                 | 7                                        | 5       | 6      | 2,257,200           |
| Hungary, . . . . .                |                                          |         |        | 11,000,000          |
| Siebenbürgen, . . . . .           | 14                                       | 10      | 12     | 2,182,700           |
| Militärgrenze, . . . . .          | 12                                       | 8       | 10     | 1,226,408           |
| In the army, . . . . .            |                                          |         |        | 492,486             |
| In the empire, . . . . .          |                                          |         |        | 37,443,033          |

Of the deaf and dumb, three-thirteenths, or about one-quarter, were deemed capable of instruction. The number of male deaf and dumb compared with the number of female, was as 139 to 100. It is observed that the number of deaf and dumb in the Alpine and Carpathian parts of the empire, especially in mountainous districts, is greater than in the other regions. The remark is also made, that only about half of the deaf and dumb appear to have been born so, and that the failing is not hereditary.

#### B. *Institutions for the Deaf and Dumb.*

Eleven public institutions are established: at Vienna, Lintz, Görz, Gratz, Hall, Prague, Brünn, Lemberg, Milan, Waitzen, and Pressburg.

Eight private institutions are maintained: at Nicolsburg, Trient, Bergamo, Milan, Brescia (2), Crema, and Villanuova.

In 1851, 71 teachers were employed in these institutions, and the number of pupils was 643, of whom 375 were male, and 268 female.

[TO BE CONTINUED.]

## LETTER OF P. H. NEILSON TO L. CLERC.

[We trust Mr. Neilson will excuse the liberty we take in publishing his letter, which we do with the consent and approval of Mr. Clerc. Such fruit realized from the labors of the Past, may well encourage those who are now toilsomely sowing the seed, while it gives to all the world the best proof that we are not laboriously cultivating a barren field. Effusions such as this, written without the remotest reference to the public eye, and showing us the soul of the man, are the fittest for these ends; and when, as in this case, they breathe such a spirit of sound wisdom, and such genuine Christian sentiments, expressed in so simple and modest a way, not only may "education" indeed be honored as the "cause," but at the same time the chief praise must redound to a teaching higher and better than any merely human instruction; while the fruit is a harvest of immortal life.]

All we need add by way of explanation, is, that Mr. N. became deaf at the age of two years; is by occupation a farmer, and also fills the office of postmaster. We give the whole of the letter *verbatim*, with the omission only of a few lines touching a matter of business.—EDITOR.]

HOLLY GROVE,

Madison, Co., N. C., June 19th, 1856.

MR. CLERC,

*My Dear Sir*,—I received your letter last December. To day, I am in the fiftieth year of my age. If I live, it will be thirty years next September since I left you all under the influence of regret blended with grateful joy. Though such a length of time has passed away, and how sad and lonesome I feel, yet the comforts of the Christian religion make me forget such unpleasant feelings.

All that you have done good to me in my days past long since, naturally make me desire to see you once more, that I may yet enjoy the pleasure of your company and conversation, perhaps never to meet together again in this world. Whether I shall realize that pleasure hoped for, or not, God only knows. If I ever may not be allowed to hope to meet you with a smile, let Christ be our hope until death, which is no terror to those who die blessed in Christ, who will judge the dead and the alive. A good and pious preacher, expecting to die, said to his wife and mother, "O, if this is death, it is nothing." Such a sentiment is affecting and suggestive. Those who continue, patiently, in doing well in hope of



eternal life, covet no man's gold, nor all the glory of the world.

I read and love the Bible, because it is good, and no other book is like it. How wretched I would be for the want of the unspeakable enjoyment of such reading! But, thank great and good God, this want is suspended by this reading. How pleasant is the effect (reading) of the cause (education)!

Education is necessary to the study of the Bible. We are pleased with the advices of our benevolent teachers according to their wisdom and admonition; but far more pleased with the advices or rather promises and exhortations of the great Teacher and his Apostolic witnesses according to our reading the Word of God. It is due to you all to say that you have enabled us to appreciate the importance of our duties to God and man through the means of such education which your experience, patience and kindness have rendered to us. I need not prove the success of your useful works; for all who have been under you, admit it. You all are the praise of us all. Let them after you supply your place in the same duty and work of love to ameliorate the suffering of human nature.

How truly rejoiced are we to think and feel that all Christians are built upon the Rock Christ, from whom all our faith, hope and love come in the triumph of Truth! Express this, who can?

We must let you know, my kind sir, that we are not a Roman Catholic, nor a Protestant in the sectarian or schismatic sense; because I am a Christian Unionist in profession and in practice. Every believing, obedient and working follower of our crucified Lord of Glory, justly deserves to be called a Christian according to the New Testament; because his good character is known by his good works, as a good tree is known by its good fruits. A Christian is a practical philanthropist in the true sense. It is good to love our enemies and especially our common brotherhood; but it is better to love them if we can give what they need, pray for

them, do good to them, bless them and pray to our Father to forgive us as we forgive them.

All such fame, ambition, pride, glory, infallibility, vanity, genius, wealth, power, parading, *etc.*, as self-confident but fallible human nature breathes of in this time-passing world, is nothing to us. Paul, disapproving of the evil habits of human nature, says, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment, let us be herewith content." "Christ" and not man "the power of God, and the wisdom of God." "That no flesh should glory in his (God's) presence, but of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption: that according as it is written, He that glorieth, let him glory in the Lord," says Paul. All we hope for is a crown of eternal life, glory and righteousness, which God will give us if we are subjects of good works worthy of God's approbation.

I still live in pleasant remembrance of your plain illustration of the affecting history of the praiseworthy character and the unfortunate murder of Henry IV., the good king of France who was the honored promoter of toleration among Roman Catholics and Protestants. If both parties fail to realize and enjoy the peaceful blessings of any sort of union but Christian union on the Bible without additions and without subtractions, let them all become Christians. All the children of God are Christian unionists. The people may be apt to differ in opinions, as they are properly or improperly educated, yet they are Christians in the same works of faith and love in the hope of eternal life. To persecute each other is unchristian and unlovely. To destroy each other's error in the triumph of truth and love is the praise of all. What is the difference between the use of testimony and opinion? We believe or depend upon testimony and not upon opinion for salvation. We may agree or consult and differ in opinion as to the best means and ways to promote the interests of the good common cause, without violating the law of love. If we have a good opinion of God's goodness,

such is proper and wise, because we know and believe such testimony of his goodness as is written in his Word. Testimony is public, but opinion is private. If opinion or testimony has any relation to other things or facts that do not pertain to the kingdom of God, we may believe or disbelieve them according to our knowledge and judgments. But if any information is desired as to what to do to be saved by God, we must attend to his testimony. Such testimony produces faith. The obedience to faith is the glory of the Gospel hearers and readers. The agreement or difference of opinion does not make Christians, but testimony makes them. Different opinions, feelings or prejudices, without proper or New Testament education, make such different sectarians as Methodists, Roman Catholics, Lutherans, Baptists, *etc.* My dear sir, these ought not to be so. "If we receive the witness of man, the witness of God is greater."

Above are my views that I have entertained for twelve years and do so still. I have not time to write more. As I have written this in a somewhat hurried manner besides my other duties I have to attend to, I trust that you will pardon any grammatical mistake I may have made. As you are an educated gentleman, you can judge for yourself as you read the Bible. You and Mr. Turner are an object of my great and affectionate regard; because you are my only two surviving teachers since the departure of our dearly beloved Orr, Gallaudet and Weld from among us.

You are at perfect liberty to show this to Mr. Turner. I would add by saying, Please give my love to him. My dear friend, you are now getting old. May you have a longer life to the furtherance of your utility as a teacher and in the enjoyment of good health.

I would not wish you to fatigue yourself with a long letter; a few words from you would be acceptable to me when at your leisure if convenient.

May the Lord bless you. In hope of eternal life,

I am your friend as ever,

PHILIP H. NEILSON.



## A FAMILY HISTORY.

[The following "ower true tale" was forwarded to us by Mr. MacIntire, Principal of the Indiana Institution for the Deaf and Dumb; and may best be introduced to our readers by quoting a portion of his letter.

"DEAR SIR:—Enclosed please find a brief narrative of the early life of Miss Mary StC. Belches, a recent graduate of this Institution, which I send you for publication in the "ANNALS," if you think it worthy. In justice to Miss B., I must say that the sketch was not written for publication, but at the request of her teacher,—and now, at my solicitation, she consents to have it sent to you,—with the hope that it will illustrate in some measure the efficiency and adaptation of our system of instruction in benefiting that large class of deaf and dumb found in our country, to which she belongs, who, although having learned in some measure, the use of speech, yet becoming deaf before receiving an education, are by their infirmity shut out from the ordinary means of instruction. She lost her hearing at ten years of age, and by a seven years' course of instruction by means of signs, has attained unto a degree of knowledge and intellectual and moral culture seldom found in young ladies of her age. At present Miss B. is engaged in giving instruction in a private family, to the daughter of a wealthy gentleman in this State.—EDITOR.]

## NARRATIVE, BY MISS B.

DEAR SIR:—

IN compliance with your request, I will now endeavor to give you some account of my past history. My grandfather, John B., was the youngest son of a landed proprietor in Gallowayshire, Scotland; his father's estate being small, he had little to depend upon but his own exertions.

At that period in Scotland the army was considered the most honorable profession for young men of gentility, and according to the prejudice of the times my grandfather became a soldier. A few years after his marriage he was taken ill with fever, and died; my father was then about two years old. On the death of her husband, my grandmother returned to her relations in the Isle of Skye; there she resided with her mother and brother, Col. D. McL. My father was brought up by his uncle. He wished, like his father, to be a soldier, but his mother being opposed to it, he ultimately entered the counting-house of a merchant in Grangemouth, a small seaport in Sterlingshire; here he first met with my mother, whose father was captain of a vessel of that port. After his marriage my parents removed to London where

they resided several years, my father being cashier to Messrs. M. & B., insurance brokers; after the dissolution of the firm, by the death of Mr. M., he embarked a considerable part of his savings in a mining company which had been started in Wales; the speculation proved a failure, and he lost about £3,000. After this he returned with his family to Scotland; on the voyage home my sister Margaret, then five years old, took the whooping-cough, and was very ill; she recovered, but with the loss of her sight. On arriving at Glasgow my father entered into partnership with a merchant, who a short time after departed secretly to America; on examining the books, it was found that he had embezzled the funds of the firm to a large amount, and taken with him all the available capital; this was of course followed by a failure of the business. This misfortune happened when I was a mere child. We afterward resided in Edinburgh, where my father was employed as book-keeper in the office of the *Evening Post*. My two brothers, Donald and John, went to sea, and in the course of a few years my father concluded to remove to the U. S. After the necessary preparations we left Scotland; I was then eleven years old and well remember the day we left our native shore; it was in spring, but dark clouds obscured the sky, and thick mists veiled the summits of the distant mountains, but as the vessel sailed down the Clyde the sun burst from the clouds, scattering the gloom and dispersing the mists, revealing to our eyes once more our native hills blooming with the verdure of spring, and I remember my father telling my mother to regard the sunburst as a good omen of our future fortunes; but clouds return after the rain, and happy was it for them that the future was hid from their eyes, for as short and transient as that gleam of sunshine was their worldly prosperity.

In due time we arrived at New York; our family consisted, besides my parents, of my brother Robert, myself and sister Margaret, my father's mother, and Mary F. an old servant of my mother's, who from motives of attachment, had left her friends to follow us to a strange land. On arriving at Cincinnati my grandmother died after a short illness, which was

a great affliction to us all. My father afterward purchased a farm in Jefferson county, Indiana. The expense of the journey had reduced his funds so that he was unable to pay the whole of the money for his farm; however he hoped by industry to be able to pay it, and doubtless would, but for the following circumstances. When we left Scotland my two eldest brothers were at sea; my father wrote for them, to follow us; but John had gone a voyage to Australia and Donald to the East Indies and the letters never reached them, and thus my father was left with no assistant but Robert, then sixteen years old. About a year after we came, Robert was seized with sore throat and died after an illness of three days; this great affliction seemed to break my father's spirit completely; he tried, however, to manage the farm alone; but the hard labor, for which by his previous habits and manner of life he was quite unfitted, combined with his distress at Robert's death and his other son's delay, proved too much for his strength; he had for many years been afflicted with a stomach complaint; about six month's after brother's death he took another attack of the disease; his strength and spirits being utterly exhausted, he was unable to bear up and died after a distressing illness of four months. He had always borne his misfortunes with fortitude and submission to the Divine will, and his end was peace. We were now obliged to give up the farm; it was a sorrowful day to us when we left the place where we had hoped to have a permanent home. After all claims were paid there was only a very small sum left; we moved into a small, ruinous log house and endeavored to support ourselves by our labor. My mother bore these accumulated misfortunes with great fortitude, and never in a single instance was ever heard to repine at the decrees of Providence. I should have mentioned before, that about six months after coming to this country, I by an accident lost my hearing. This was another trial to my parents, as it incapacitated me for several occupations which I might otherwise have followed. Several years passed away in this manner, during which time we suffered many privations, our united earnings being scarcely sufficient to supply even



the necessaries of life. We heard occasionally from my brothers. Donald married and settled in New Brunswick; he wished my mother to remove there, but want of means for the journey prevented us; my brother himself, having only a mate's situation, could do little for us. Of John we heard very little; but though thus reduced in temporal things we were not unhappy. My mother patient and resigned bore all her sorrows meekly; to any remarks made by her parents in regard to her misfortunes her constant reply was "the Lord gave and the Lord hath taken away, blessed be the name of the Lord;" but her trials were now nearly ended, and here I come to that last greatest sorrow, harder to be borne than all others. I allude to the death of my mother. The grief and anxieties which attended her latter years, combined with privations to which she was unaccustomed, proved too much for her feeble frame to sustain; she complained of great bodily weakness, which increased and soon disabled her wholly from exertion. It was in April she took ill, and from the 1st of May she sank rapidly; she was remarkably resigned and cheerful during her illness, and frequently expressed a wish (if it were God's will) that she might see her son John once more; and her prayer was granted. We had written to him acquainting him with mother's illness; he soon arrived at home after an absence of thirteen years; he was much shocked to see mother so ill, and promised never to leave her; for some days after his return she revived; but the return of strength was but temporary; she died on 25th July; her end was peaceful and happy; she had followed the Lord through many years of sorrow and trial, and he was her guide even to death, and his smile cheered the dark valley with hope and joy; she was attended to the grave by a large concourse of friends, who still remember her with affection and regret. John remained with us for a year after mother's death and got employment on the river. In one of his trips to New Orleans he was persuaded to embark as second mate of a vessel bound to Chagres; he wrote to us that he would return in six weeks, but since that time, (six years ago,) we have heard nothing of him. Deprived of

brother's aid we found our united earnings insufficient to support us and were obliged to give up our house. Margaret went to Indianapolis and entered as a pupil in the Blind Institution there, and the following year, I also went there, and entered as a pupil in the deaf and dumb Institution. Never having attended school, I was glad of an opportunity to acquire a school education. Mary F., our attached friend, who I have already mentioned accompanied us from Scotland, came with me to Indianapolis, where we had procured a situation for her, as we could not think of being parted from one who since our mother's death has worthily supplied her place; her attachment and fidelity to us and our parents is beyond expression, and merits our warmest love and gratitude. During my dear mother's illness she attended her with the utmost zeal and affection, and for a long series of years she had borne our adverse lot, steadfastly refusing every offer made to leave us; seldom indeed is such disinterested friendship found in this degenerate time of self-seeking. The blessings of those who were ready to perish is hers, and, who can doubt it, a great reward from Him who is the just Judge of all. We have now been seven years in this Institution and shall shortly leave, and resume again a life of toil; the future is still clouded, but I trust that whatever trials may still be reserved for us, we shall be enabled to tread the path of duty, until that day when, through the faith of Jesus, I humbly trust we shall meet again with those who through much tribulation have entered the kingdom of heaven. R.

INDIANAPOLIS, June 18, 1855.

## COL. DAVID M. PHILIPS, A DEAF-MUTE OF NEW ORLEANS.

[We are indebted to Mr. J. Morrell, for an account of the life and services of Col. David M. Philips, a deaf-mute resident of New Orleans, who has filled with great credit to himself and usefulness to the community, positions for which he would seem to be especially disqualified by his infirmity, and has thus afforded a striking example of what may be effected by energy of character in overcoming natural difficulties. We give the narrative in an abridged form.—EDITOR.]

MR. PHILIPS was born in 1811, at Amsterdam, in Holland. His parents were Moses Philips and Leentje S. Hamborger. He received a limited education at Groningen, in Holland, [at the institution, we presume, which is conducted by the Messrs. Guyot.] He arrived in the United States in 1830, at the age of twenty years, wholly ignorant of the English language. A suitable English book was kindly furnished him by Mr. David G. Seixas, who interested himself much in his behalf. By this means he soon acquired a considerable knowledge of the language. He also studied carefully two books given him by his uncle, Alexander Philips, Esq., of New Orleans.

Mr. Philips became a citizen of New Orleans in 1839. It was not long before his behaviour at a fire in that city attracted the notice of the foreman of Engine Company No. 1, who insisted on his becoming a member of the company. For six years that he was thus connected, he never but twice failed of being at his post on the occurrence of a fire, where he was always among the foremost in courage and efficiency; and his intrepidity and skill were so displayed as frequently to elicit complimentary remarks from the newspapers of the day. Subsequently, as an exempt member, he often rendered valuable services. In December, 1849, happening to be near a store which suddenly took fire by the overturning of a camphene lamp, he rushed in, at the peril of his life, to aid in extinguishing the flames, which was successfully accomplished, though he was himself so severely burned and otherwise injured, as to be confined to his bed for three weeks.

At the anniversary firemen's procession in March, 1855, Mr. Philips officiated as one of the assistant marshalls; and



by his handsome bearing, and the prompt adroitness with which he made his eye and hand to fulfill the office of ear and tongue, he was an object of much interest to the spectators, and as such was generally noticed by the press in their reports of the occasion.

Since 1847, Mr. Philips has been nearly all of the time employed by the city,—as lamplighter during the late Recorder Joshua Baldwin's time, and as bell-ringer at the watch-house station,—as deputy-jailor, and clerk for the captain of the police, which situation he now holds. During all of his career in New Orleans, he has at all times behaved with the utmost decorum, and displayed a diligence that would do honor to those of greater pretensions, and who hold higher stations in this community. In whatever capacity he has been employed, he was always to be found at his post, doing his duty manfully. Previous to the death of his aged mother, in 1847, he had rendered her a good support, and been to her an affectionate and dutiful son.

In the summer of 1854, he joined the "Governor's Horse Guards," and received his commission of Lieutenant-Colonel. He had previously been the ensign of the horse company, known as the "Mamelukes." He is still a member of the horse guards, and strange as it may appear, goes through with the drill maneuvers with much more precision than some of the members who enjoy perfect hearing.

## NOTICES OF INSTITUTIONS.

BY THE EDITOR.

*American Asylum for the Deaf and Dumb.* The Fortieth Annual Report of this Institution was exhibited in May last. The number of pupils during the year ending at that time, was 240; males, 129; females, 111; who are taught in thirteen classes. There are three female instructors, of whom two are deaf-mutes. There are three male deaf-mute instructors.

Nearly all the pupils are from the New England States, with a few from the British Provinces. The report gives conclusive reasons why it is better for several States, when no larger than the States of New England, to unite in the support of a single institution,—since one in each State would be too small to be worked to advantage. On the other hand, there is a limit beyond which it would not be best to go; and the opinion is expressed that this would fall under rather than over the number of three hundred pupils for one institution.

No death has occurred in the Asylum during the year. Two of the pupils, however, died at home; one of consumption. The appearance of the varioloid last autumn was mentioned in our January number. One of the pupils was seriously injured by a train of cars from imprudently walking on the track.

The report takes no tice of the pretensions of a somewhat noted physician from Great Britain, who professes to be able to restore hearing to the deaf and dumb. Two of the pupils have spent a considerable portion of a year under his care, and have returned without benefit. Quite a number of others from this and other institutions, have been at different times under treatment by him, and with the same result in every instance, notwithstanding his confident assurances of probable success in each case. Parents are therefore cautioned against submitting their children and their purses to the operations of pretenders of this class.

The new wing having been completed, the proposed separation of the younger children from the older has been carried into effect, and with gratifying success. The wing also affords accommodations for the family of the Principal. Its cost was \$15,500. An appendix to the report contains a history and description of the Asylum buildings, with plans of the interior and a front view.

The ordinary expenses of the year were about \$36,300, being more than usual from the enhanced cost of provisions and increased number of pupils.

*New York Institution for the Deaf and Dumb.* We have the Thirty-Seventh Annual Report of this Institution—for the year 1855. The number of pupils present in December last, was 290; who were divided into *fifteen* classes for instruction. The ordinary expenses for the year, were \$55,144.44. No death had occurred during the year in the Institution; but one of the pupils died of consumption at home.

Of the instructors, *seven* are deaf-mutes, and one of these a female; there is also *one* female hearing and speaking instructor, and *one* vacancy in the corps; the other *six* are liberally educated gentlemen. All the pupils are also instructed in drawing, by a competent professor of the art. The high class has continued in successful operation; of the nine graduating members, five were already employed as teachers; two in the New York Institution, and three in other schools for the deaf and dumb.

The age of *twelve* years is the lowest limit at which pupils are received as beneficiaries of the State of New York. The advantage of adhering to this limit is advocated at some length in this report. The course of instruction ordinarily occupies *seven* years,—the term allowed by the State,—with three years additional, also provided for by the State, for the pupils of the high class.

A large part of the document is occupied by the report of the annual examination, which was conducted by a committee of the trustees, assisted by the Hon. V. M. Rice, State Superintendent of Public Instruction, and for the high class,



by Rev. Dr. Prime, of the New York Observer, Prof. Loomis, of the New York University, and Prof. Gibbs, of the New York Free Academy. The report of this committee is highly commendatory.

There is also appended, the report of the standing committee on buildings and property, which gives a statement of the origin and progress of the enterprise of providing new accommodations on Washington Heights. It is much to be regretted that it has become necessary to suspend the prosecution of the work for the want of that aid from the State which might have been reasonably expected; the legislature before the last having made only the small appropriation of \$26,720 to this object, and the last having adjourned without passing any appropriation bill for any purpose whatever. The whole amount expended thus far on the new grounds and buildings, is \$283,329.33; beside which there remains due on the original purchase of the Fanwood estate, as the place is called, the sum of \$80,000 secured by bond and mortgage. The expenditure has been met by the judicious disposal of a portion of the property at present occupied by the Institution, realizing thereby about \$185,000; and further by borrowing on the security of the portion yet unsold. Toward the expense of these old buildings and land, only \$25,000 had been received from the State. The State can well afford to assume the rest of the burden, and yet feel under eternal obligations to those who have so wisely planned, and thus far so successfully executed a work designed for the benefit of her children, and virtually her own property, and every way worthy of so great and prosperous a State. In justice to herself, she can not allow the enterprise to suffer for the want of her helping hand.

*Pennsylvania Institution for the Deaf and Dumb.* We have the Report of the Directors of this Institution for 1855. The number of pupils at the close of the year, was 155. Of these, 106 are supported by the State of Pennsylvania. There are 24 applicants for admission, who would be received, but for the insufficiency of the State appropriation. There are 30 pupils supported by Maryland, New Jersey and Delaware,

and 19 by the Institution, or their friends. There are eight classes. Mr. Thomas Jefferson Trist, a deaf-mute, has been appointed to a vacancy in the corps of teachers. Of the 25 pupils admitted in 1855, 13 were born deaf. Two deaths have occurred during the year; one from consumption of the lungs, the other from inflammation of the heart. Another pupil having pulmonary consumption, was removed by her friends, and died at home.

The enhanced price of provisions continuing, has led to a small increase in the annual charge for pupils, which is now \$160. The ordinary expenses of the year, appear to have been about \$21,000.

*Ohio Institution for the Deaf and Dumb.* The Twenty-Ninth Report—for the year 1855—is before us. The number of pupils was 148. Many applicants have been rejected, solely for want of room for their accommodation. The year has been one of general healthfulness and prosperity. Two deaths occurred of pupils, at their homes in the vacation. "Both were consumptive in their constitutional tendencies, and died of the same disease, inflammation of the lungs, attended with bleeding."

The expenses for the year, were \$19,286. The gas for light, "which was introduced a year since, has been found not only a convenience, but a matter of economy." The salary of the hearing instructors has been raised, with the view of securing the permanent services of men qualified by experience.

The necessity for better building accommodations is again urged in this report; and we are happy to be informed, since its publication, that the legislature has at length responded to the appeal, and made a beginning, by appropriating \$12,000 for the erection of a building of two stories, to be used temporarily as a dormitory and study room for the boys, but eventually to be converted into work-shops, on the completion of the new main edifice, for which the bill provides that drawings and specifications shall be prepared and presented to the legislature early in January, 1857. An act has also been passed for reorganizing the benevolent institutions of

the State, placing each under a distinct board of trustees. The act gives to the Superintendent of this Institution the right of nominating his subordinates.

*Wisconsin Institution for the Deaf and Dumb.* We have the Fourth Report,—for 1855. The number of pupils has been *thirty-four*. For the coming year it was expected to be *fifty* or more. The east transverse wing of the building has been completed. Seven thousand dollars are asked of the legislature for current expenses; three hundred for repairs; one thousand for the purchase of land; ten thousand a year for three years for erecting the main building; and fifteen hundred to be added to the same amount already appropriated, for the erection of work-shops. Since the Report was issued, we learn that Mr. Jenkins, the Principal, has resigned, and we believe a successor has been appointed, but we are not yet definitely informed.

*Missouri Institution for the Deaf and Dumb.* We are informed, under date of March 4th, 1856, that this Institution is in a flourishing condition, with *sixty-nine* pupils. Superintendent, W. D. Kerr; Assistants, A. K. Martin, James G. George and John B. McFarland, the two latter deaf-mutes.

*Louisiana Institution.* We are happy to lay before our readers a gratifying account of the condition of this school, in the following letter from the Superintendent.

“INST. FOR MUTES AND BLIND,  
*Baton Rouge*, March 25th, 1856.

“PROF. S. PORTER, Hartford, Conn.

“*My Dear Sir*,—I take pleasure in informing you that our legislature has again made an appropriation of \$49,500 to this Institution; \$9,500 being for support, and \$40,000 for buildings. These amounts are the same as last year. We now expect, in a few weeks, to occupy our new structure.

“Our catalogue, this year, embraces *forty* pupils. All departments of the Institution are prospering. I regret that a mistake in the legislature, in ordering our report printed,



renders it impracticable to send you or the other officers of similar institutions copies.

"The success of this Asylum has exceeded my most sanguine expectations, and has justified the risks and sacrifices incident to its commencement.

"Yours, truly,

"J. S. BROWN."

*Other Institutions.* A school for the deaf and dumb has been founded near Montgomery, in the State of Alabama, and another in the State of Mississippi, but we are not informed of their condition, nor, indeed, whether they are at present in actual operation.

Mr. J. B. Edwards, a former pupil of the American Asylum, writes us that he is conducting a private school for the deaf and dumb, at his father's, in Lexington, Georgia.

We regret to learn that Mr. H. S. Gillett has been induced to resign his post as Principal of the Tennessee Institution, which he has occupied for the last three years. He has, however, merely followed the example of his predecessors. Owing to some causes which we do not fully understand, a short tenure of office seems there to have become the established precedent.

It was with no less regret that we heard a few months since of the resignation of Mr. Officer, as Principal of the Illinois Institution. As Mr. O. has carried on this institution from its infancy with distinguished ability, we can not but entertain the hope for such an adjustment of matters that he may resume his former position.

## POETIC EFFUSIONS.

BY JOHN EMERSON.

[Mr. John Emerson, a graduate of the American Asylum in 1837, became deaf at the age of four years, and had no knowledge of spoken or written language when he came to the Asylum. Having felt within him some stirrings of the faculty divine, he forwarded to his old teacher some of the resulting productions, from which we select a few stanzas, prefaced by a portion of the letter which accompanied them.—EDITOR.]

HOWLAND, ME., March 12th, 1856.

PROF. WM. W. TURNER,

*Dear Friend:*—You will find herewith enclosed, some samples of the poetic effusions of my individuality. That there may be some imperfections in these pieces, that escape the critical eye, there is no doubt of it. How can a deaf-mute be expected to write perfect poetry without being perfectly acquainted with the correspondence or harmony of sound? I may as well add, that I have no poetical friend in this vicinity, who can give me any encouraging aid, or guide me in the artful arrangement of words into regular numbers. Yet I must push my way as far as natural instinct (causality) will guide me! To a deaf-mute of a poetical temperament, it seems that words can be easier arranged into poetic peculiarities by the measure of harmonious numbers, feet, *etc.*, than by the modulation or melody of sound. As for myself, I like to pour forth the sentiments of my own heart, and the peculiar individualities of my inmost soul in my own way, independent of that servile imitation which cramps the soarings of an aspiring mind. My original attempt in this respect was one of last August,—that arrangement of words into mere blank verse which succeeded well with me. \* \* \*

THE greatest of all men is he  
 Who not only to self true,  
 But too to man, God and nature  
 Whose judgments are pure and mature;  
 Whose great acts those of the good preach;  
 The wondering world great lessons  
 Of reformation and truth teach  
 And inspire many noble sons.

Whose soul wafts inward prayers o' love  
 In a sweet incense to God 'bove  
 And heart sings praises in conjuncture  
 With the harmony of nature;  
 Whose aim is to meliorate  
 And the condition of the race  
 To his God's glory elevate;  
 To effect this is his solace;

Who is not ruled by passions,  
Nor a slave to base temptations ;  
But whose developed conscience  
Is an all-absorbing science  
Of self-governing principles ;  
Nature's self-poising disciples,  
Such as pre-science and sapience  
Which follows pertinence, prudence ;

Whose great intuitive powers  
Are unfolded to extent full ;  
These interior monitors  
Are e'er faithful, yet never dull ;  
These are inbo'n guiding principles ;  
And unerring are their dictates ;  
When strictly obey'd and regard'd  
As a heaven-born gift from God ;

\* \* \* \*

Whose religion is love to God  
Love to nature, self and mankind ;  
He that loves man loves his own kind  
And God too ; all in all is God ;  
What is it nature's God to love  
But the laws of nature t' observe  
And those immutable of God ?  
What to be good but to do good ?

Oh goodness, thou crown of glory  
Round which angels delight to shine  
In dazzling beauty so divine  
And sing songs of thy victory !  
To be good is to be happy ;  
The possession of one's goodness  
Can ne'er make another happy  
Till this virtue he exercises.

Goodness is only true greatness  
That elevates a possessor  
Whose still renown is lowliness  
Far 'bove a famed warrior ;  
Whosoever strives to be truly good,  
Aspires to become a God bright  
Or aims to shine in God's light ;  
For God is an infinite Good !



Oh health, thou sweetener of life !  
Who can highly appreciate thee,  
Except when depriv'd of thy boon ;  
Or thy priceless blessing is gone ?

Oh thou lightener of life :  
Where thy essence pervades matter,  
Lo ! how glows with the light of life ;  
The grace of beauty and vigor !

Oh thou harmonizer of life :  
With thee, dear thee, what is there,  
But a dreary and cheerless void ?—  
What's there, but an inverted world ?

Thou impartest 'o each step-action  
An air of elasticity ;  
Tuning each e'er waving motion  
With a music of harmony.

Lo ! what a heaven of joy thrills  
The serene bosom whose care is  
A regular life to study  
And live to thy law (Harmony).

But alas ! worlds o' discords haste  
Thy vile violator to waste ;  
A turbulent sea that can not rest  
Swellis the thus agitated breast.

Round the pure who is so blest  
Ma'y flowers of love thou plantest  
With rosy hues too thou deckest  
The cheeks of those made to live chaste.

Oh thou art thyself a virtue ;  
Thy nature can not bear to see  
Face to face corruption averse  
Which threatens thy sphere to everse.

Thou art a firm friend to virtue ;  
Temperance is thy forerunner,  
Visiting with the sweets of peace  
The table of the humble poor.

A man who undervalues thy price—  
Selling it 'o buy a mine of gold,  
Works hard therein and feels ice-cold  
In the wet which makes him grow old.

## DEAF-MUTE SIGNS AS A FACILITY TO CONVERTING THE HEATHEN TO CHRISTIANITY.

BY J. J. FLOURNOY.

[The subject here introduced, is one in which the late Mr. Gallaudet felt a deep interest. His views in relation to it were presented some years since in a communication to the London Christian Observer in 1826, and again in an article in Vol. I. of the Literary and Theological Review, New York, entitled "The Language of Signs as auxiliary to the Christian Missionary; neither of which probably were ever seen by Mr. Flourney.—EDITOR.]

THE languages of the Pagan world are so numerous, difficult of acquisition, and the study of them as tedious as, at times, access to each nation dangerous, that oral communication appears to advance but slowly when possible, toward effecting its civilization. Each missionary has to be a linguist before he be capable of preaching the Gospel to a variety of people. With every new tribe, a new tongue is to be learned; and this constitutes a formidable impediment to the promulgation of Christian knowledge, and in a measure debars evangelization.

The inquiry necessary, as illuminating the view of this matter, is, to what extent does the missionary in the wilds of barbarous countries and amid savage tribes, use the language of signs? If at all he use it, he must so do in a rude, immethodical way; and with the purpose of attaining the spoken dialect, or the written signs of it. Would it not have been more advantageous, had all Christian pioneers of the Cross to the yet benighted inhabitants of our world, been given the use of a regular system of motions of the hands and arms, such as the deaf asylums use for the instruction of the mutes?

The contemplation is not here for the first time suggested. So early as the year 1835, the author of this, in a communication in the Southern Banner Press, of Athens, Georgia, expressed some thoughts on the matter.

Now, as the deaf and dumb have a periodical devoted to their improvement, and to the advancement of things pertaining to their economy, I would avail of the same medium to give a hint to the world of the fact, that their signs are

adapted to immeasurably vaster applications for the welfare of mankind, than is conceived ; nor should they be confined to the narrow compass of mute instruction and conversation.

In consequence of the well-known affinity of languages, the acquisition, by a missionary evangelist, of a single oral tongue of an Indian, is likely to give him a sort of key to that of the rest of the American Aboriginees. That of an African tribe opens the way to those of many Ethiopic nations. These, with the facility of signs, makes the possibility of regenerating them plainer than has hitherto, perhaps, been the case. The signs carry one into the wigwam of the Indian on the Amazon, or the hut or tent of the Negro on the Niger,—and if a previous knowledge of the structure of one tongue belonging to either race, be acquired, the path to newer accomplishments is easy, and the progress of Christian civilization facilitated.

How important, then, that the American and British Board of Foreign Missions, should delegate men to the mute asylums in order to learn the language of signs, and to teach them to the Gentiles as they begin to be followed by the better comprehension and expression of the auricular. Even in this matter, then, a deaf-mute is not totally useless, if he can be the pioneer or companion of those servants of Christ, who leave home, friends and all, and meet and greet the savage in his wilds ! The action on society, too, may prove beneficial above that grinding prejudice against the deaf-mute, which makes so many of them to feel as in some solitude amid society,—“a wilderness of faces,” few of which have the Christian philosophy to sympathize with these unfortunates. For when men generally learn and value *our* signs, they would be less apt to consider *us* no better “*in the long run*” than mere expletives in the community.



## TO MY MOTHER.

[The following lines, from among the compositions appended to the last Report of the American Asylum, are the production of a young lady from Nantucket, who lost her hearing when seven years of age. She was so far educated when she came to the Asylum, as to be able to join the high class.]

I'm thinking of thee now, Mother,  
Of my home across the sea ;  
I only wait the time, Mother,  
That will take me back to thee.

I'm thinking of thee now, Mother,  
As all lonely here I roam—  
Of Father, Brother, Sisters dear,  
In my own my island home.

There's beauty all around, Mother,  
The trees are blooming fair—  
The birds at morn are singing,  
And with music rend the air.

Yet nought to me, dear Mother,  
Are their voices soft and clear ;  
The music of their merry notes  
Falls not upon mine ear.

The flowers are very smiling, Mother,  
Their fragrance fills the air,  
Yet not more bright than those  
Which grace our island fair.

I'm longing for my home, Mother,  
Blest spot within the sea ;  
I only wait the time, Mother,  
When I shall be with thee.

K. T. R.

## MISCELLANEOUS.

BY THE EDITOR.

*John Quincy Adams and the Abbé de l'Epée.*—The letter from which the following extract is taken, was written by J. Q. Adams, when seventeen years old, and addressed to Mr. William Cranch, Cambridge, Mass., afterward known as Judge Cranch, of Washington City. It is dated "Auteuil, near Paris, December 14th, 1784."

"I have been this day to see one of the greatest curiosities that Paris affords,—the school of the Abbé l'Epée, who for many years has made it his sole employment to alleviate the unhappy fate of that unfortunate class of human beings, the deaf and dumb. He teaches all, indiscriminately, and whoever desires to be instructed in his method, has only to present himself, and not pretend to offer any recompense, because that would give offence. Oh, how consoling it must be to these Europeans, that they are able to say that there still are such characters who devote all their time to assist the unfortunate. The name of such a man deserves to be transmitted to posterity, more than all the kings in Europe. His success has been astonishing; he teaches the deaf and dumb, not only to converse with each other by signs, but to read and write, and comprehend the most abstracted metaphysical ideas. He has published a book which contains his complete system; I would send it to you, but it is in French, which you do not understand, I suppose, sufficiently to read it. When the emperor was here, he went to see the Abbé, and was so pleased with his school, that when he returned to Vienna, he wrote him a very flattering letter, and sent him a gold box containing a medal with his picture."

*Early attempts to educate the Deaf and Dumb in the United States.*—The following is an extract from the Fourteenth Report, (for 1840,) of the Ohio Asylum:—

"The first attempt at instructing the deaf and dumb in the United States, in any systematic manner, was made in

Goodhland county, Virginia, in the year 1812, in the family of Col. William Bowling, who had three deaf and dumb children, and whose deaf and dumb brother, Thomas, and sister Mary, had been previously educated at Edinburgh, Scotland, by the elder Braidwood, at that time a distinguished teacher. This was as early as 1795 or '96. Thomas Bowling and his sister, so far as it is known, were the first American deaf and dumb who were educated. Teaching the deaf and dumb to speak, to articulate, constituted a part of Braidwood's plan; and, in these instances, the attempt was successful; and Bowling, though his deafness was total and congenital, was able to converse by noticing the movements of the lips in others, and was able to read books audibly and intelligently. It may be interesting to know, that the first deaf and dumb person in the United States that was ever educated, was a well-informed man on most subjects, and by the help of his teacher's ingenuity and perseverance, added to a strong mind on the part of the pupil, the obstacles in the way of instructing the deaf and dumb were in this case overcome; and Thomas Bowling, though the first American deaf and dumb who was ever educated, stood forth an enlightened and well-educated man. Col. Bowling invited over to America a son of the elder Braidwood, to instruct his children; but his visit to this country on this important errand, was not followed by any very important result, either to Col. Bowling's children, or to any other American deaf and dumb."

*Charles Fox and his Deaf-mute Son.*—The following paragraph is from the Table Talk of the poet Rogers:

"I once dined at Mr. Stone's (at Hackney) with Fox, Sheridan, Talleyrand, Madam de Genlis, Pamela, and some other celebrated persons of the time. A natural son of Fox, a dumb boy (who was the very image of his father, and who died a few years after, when about the age of fifteen) was also there, having come for the occasion from Braidwood's academy. To him Fox almost entirely confined his attention, conversing with him by the fingers; and their eyes



glistened as they looked at each other. Talleyrand remarked to me, 'how strange it was to dine in company with the first orator in Europe, and only see him *talk with his fingers!*'"

*Education of Idiots.*—The Report of the Commissioners on Idiocy to the General Assembly of Connecticut, May session, 1856, is an able and a valuable document. We are sorry to say, that owing to the want of a surplus in the treasury, it was thought best by a majority of the legislature, to defer making an appropriation for the establishment of an institution for idiots at this session. We learn, also, that the effort for the same object in Kentucky, in which Mr. Jacobs was actively interested, failed by the casting vote of the presiding officer in one branch of the legislature. From the appendix to this report, we extract entire an interesting letter from Mr. Turner to Mr. Brockett, the chairman of the commission, as follows:—

“AMERICAN ASYLUM,  
HARTFORD, March 3, 1856.

L. P. BROCKETT, Esq.:

“*Dear Sir:*—In yours of the 11th ult., you refer to an article in the AMERICAN ANNALS of the Deaf and Dumb, describing the cases of two idiot children who had been under instruction in this Institution, and request me to give the date of their instruction. The first of them entered in 1844, and remained with us a year and four months. We knew that he could hear, and that mental imbecility was the reason of his not speaking; still, we gave him regular instruction, principally by signs; and his improvement was as described in the article alluded to, considerable. The other was received in 1846, and sent home after a trial of three months. These cases were selected from quite a number of a similar kind, not because there was anything peculiar in the result of efforts made for their improvement, but because they came under my immediate care after attention had been directed to this class of persons by some experiments made in Europe, and because I knew them to be idiots and not deaf-mutes, at the time I commenced teaching them. The conclusion I came too, then, was, that the condition of idiots might be much improved, and that their feeble minds might be strengthened

and developed to a much greater extent than had generally been supposed.

“You wish me to communicate such particulars as I may choose, in regard to early efforts in this department of Christian philanthropy in our institution. On this point, I would say that idiots have been brought to us for instruction nearly every year since the Asylum was opened in 1817. It is very generally supposed that every child unable to speak, whether from want of hearing, or of intellect, is a proper subject for instruction in a school for the deaf and dumb. In conformity with this opinion, we have generally received mute children, when we knew that they had perfect hearing, unwilling to deprive their friends of the last remaining hope of their improvement, without giving them a fair trial. We have admitted in all, thirty-four mute children, some of whom could hear perfectly and others partially, who, after remaining with us from a month to two years, were sent home for incapacity. Not that we considered them incapable of making any improvement under favorable circumstances; for many of them did learn the alphabet, the names of a few common objects, and their own names, with the ability to form letters with a crayon; but we found them unable to acquire a knowledge of written language in the way, and by the methods adopted and pursued with intelligent deaf-mutes.

“The first feeble-minded youth taken as a pupil, which was in 1818, was kept here until her death in 1824. She attended school regularly, but never learned more than a dozen words, and could not construct a perfect sentence. She was permitted to remain to accommodate friends who could afford to pay for the care taken of her, without expecting any further mental improvement. With merely alluding to the case of seven others previously received, most of whom made some improvement under our instruction, I will mention a few particulars of a lad received in the summer of 1837. He was fourteen years of age, could hear perfectly, and could speak single words so well as to be understood. He had not at home, been brought under any control, or been taught to do anything useful. He spent his time in roaming about the neighborhood, sitting listlessly in the sun or sleeping in the shade. We very soon cured him of his wandering habits, and trained him to useful employments. He learned to scour knives, to wipe dishes, to bring in wood and water and to do various kinds of light work in the kitchen, to which he became very much attached, and where he was inclined to spend most of his leisure time. He attended school regularly for a year.

He learned the hand-alphabet, and the names of many things with which he was conversant, improved somewhat in his articulation, and was fitted by his short stay with us, to be a comfort, comparatively, instead of a source of constant anxiety, to his parents, who had three or four other children in the same condition.

“From the above statement, you will see that from the year 1818,\* onward to the present time, we have had children deficient in intellect under regular instruction, and that the conclusion we came to in most cases was, that they were susceptible of improvement under a course of training and discipline adapted to their capacity. In fact, this conclusion was forced upon us by the result of experiment, in nearly every case. It is a little remarkable that some of these children with perfect hearing, learned to use signs in communicating with others, who could not or did not, with all the pains taken at home and at school, make use of articulation for that purpose.

“In conclusion, let me assure you that I feel deeply interested in the enterprise in which you are engaged, and I trust that you will so present the subject to our next legislature, as that prompt and efficient action shall be had for the relief of the unfortunate idiots of our State.

“Very respectfully and truly,

“Your friend and obedient servant,

“WM. W. TURNER.”

*Still Another.*—We have to add a recent instance to the melancholy list of fatal accidents to deaf persons from walking on the tracks of railways. Charles Potter, of Coventry, Conn., was, in this manner, killed instantaneously by a freight train on the Hartford and Providence road. He was nearly thirty years ago a pupil of the American Asylum for two years, and would be at this time *fifty-seven* years of age.

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\* This, as the commissioners remark, is “ten years before Ferrus’ first effort in Paris, and twenty years before Seguin’s first school was opened,” and hence “the first efforts for the instruction of idiots of which there is any known record, were made in the American Asylum for the Deaf and Dumb, at Hartford.”

















